

# Journal of Religious Instruction

Issued  
with  
*Ecclesiastical Approval*

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THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

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Volume X.

MAY, 1940

Number 9

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\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy

Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

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*Nihil Obstat,*

M. J. O'CONNELL, C.M.

*Censor Deputatus.*

*Imprimatur,*

✠ MOST REV. SAMUEL A. STRITCH, D.D.

*Archbishop of Chicago.*

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## Editorial Notes and Comments

### FOR PENTECOST DAY, 1940

The teacher of Religion seldom has an opportunity to use the days before Pentecost Sunday in correlating doctrinal teachings with the feast of the Holy Spirit which occurs almost always during examination week or vacation. This year, however, with Whit Sunday falling on May twelfth, there is ample opportunity for its deliberate and detailed consideration in Religion classes. The question has well been raised: Do we put enough of the Holy Spirit into our teaching of Religion? To what extent do those we direct in learning understand and appreciate the marvellous effect the Holy Spirit produces in the souls of men? This year there is time for review and for some evaluation of the learning we have been directing. In terms of the Catechism alone there are the questions that treat of the Holy Ghost and the Blessed Trinity, grace, baptism, confirmation and the Church. It would seem that here is an appropriate occasion to review the virtues and gifts of the Holy Ghost, the fruits of the Holy Ghost and the beatitudes, all in terms of the vacation period soon to begin.

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### ARE WE REALLY EDUCATING?

If, in education, our aim is to direct youth in the pursuit of truth, some consideration should be given to the qualities of truthfulness that we foster in this same pursuit. The

attitude of the typical high school or college student is not encouraging. He is continually reporting efforts to placate or deceive instructors, first with one half-way measure, then with another. With him "to get-by" is the principal objective. During school years he becomes an expert in its realization. The student who is consciously seeking for truth, for genuine achievement, is an exception. The majority are seeking credits. They want "to pass"; that is all. Youth themselves are not to blame for this condition. Not only does the home encourage it, but what is far worse, formal education does little or less to disturb it. Schools are giving credits for the mediocre fulfillment of assignments, not for learning. As we have written before, the effect of this procedure on youth is disastrous. For some it encourages a weakness of effort, incompleteness, a habit of doing just enough to get by that characterizes everything they do in life. May we add, to others it furnishes a basis for condemning Catholic education later in life. Grown to adult stature these students realize the almost shocking inadequacy of the educational experiences that have been theirs. At the same time, they are ignorant of the fact that these same experiences are in no way characteristic of Catholic education alone. They know, however, that they have experienced them. They see how sorely wanting they are in ability to use the tools of an educated man. They are convinced that the formal education that was theirs did not teach them how to think. They, therefore, condemn Catholic education. They are determined that their children will get something different.

Catholic education owes its students something different from the situation described above. The whole thing is contrary to its ideals. While, both in justice and charity, special provisions must be made for individuals of low-normal ability, for the average and the bright "getting-by"

and "half-measures" should not be tolerated. They are contrary to truth and the ideals of Catholic education. The existing situation is not easy to clarify. Perhaps some of those who are assigned to the collection of factual data and to the development of research techniques will give us objective evidence of our needs. It would seem that such is necessary to disturb our apathy. Although this is a problem that belongs to the field of Catholic education in general, it is closely associated with the development of the religious character. With non-Catholic education we are graduating students who have never learned to think. Ours, however, is the greater fault. Our purpose is incomparably greater, our responsibility commensurate.

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#### DISCOVERING OUTSTANDING PRACTICES IN RELIGIOUS EDUCATION AT THE ELE- MENTARY SCHOOL LEVEL

Without doubt, there are innumerable Catholic schools in the United States doing outstanding work in religious education, some through the formal presentation of Religion in Religion classes, others through the way the school supervises and guides the practice of Religion, and others through formal curriculum, guidance, and perhaps cooperation with the home and community agencies. The work that is being done in these schools should be made known to teachers. This JOURNAL would appreciate receiving information about such school practices. Candidates for the doctor's degree who are required to develop a technique of research have here another interesting problem. As far as this JOURNAL knows we have no instruments for the evaluation of the practices used in religious education. Let us encourage the development of these instruments. In

the meantime, let us give to teachers informal descriptions of outstanding practices. Let those who know about them—superintendents or supervisors, principals or pastors, put us in touch with them. Hundreds, perhaps thousands, of teachers are eager to know of programs that are effective with the average class in the typical parochial school.

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### “MISS GREEN TEACHES CATECHISM”

The current issue of *The Sower*<sup>1</sup> carries a two and a half column article with the above title. The author describes Miss Green's consternation at the question of leakage, how she became interested in teaching Catechism as a means to do something about it, how she prepared for the work, and how she was “permitted, if not actually encouraged by her parish priest” to begin operations in the village. Miss Green did not find it an easy task “trying to teach twelve fidgety children, the big ones whispering and nudging one another and the little ones with a disconcerting tendency to roll off the bench, from the orderly class of her imagination!”

In the following paragraphs the author tells a little about the technique Miss Green developed. We quote them first for the vacation school teacher and then for all teachers of Religion. Miss Green's wisdom is typical of the suggestions recommended in the program of the Confraternity of Christian Doctrine, issued by the National Center in Washington, D. C.

Remembering her own contempt for a mistress at her first school who persistently called her Margaret instead of Mary, Miss Green was determined to get the correct names of her pupils from the outset.

Besides creating a friendly atmosphere, it is much easier and less

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<sup>1</sup>O. L. C. “Miss Green Teaches Catechism,” *The Sower*, No. 134 (January, 1940), 6-7.

distracting to the rest of the class to recall the attention of a child absorbed in making a rabbit of its pocket handkerchief by "Teresa, can you tell me—" than by "Will the little girl in the blue frock, etc."

The only difficulty she had in making her register was with a small boy who gave his name as Hymos Ockley. Not knowing whether to interpret this as Hamish or Amyas, she finally entered him as Hamish Ockley only to find many weeks later that the child's name was Amos Hockley!

Miss Green was surprised to find that only three out of twelve children could say the Hail Mary or knew how to bless themselves. She therefore showed them a Crucifix and taught them how to make the Sign of the Cross as suggested in Mother Eaton's *The Little Ones*.

After dismissing the class Miss Green was making her way home, tired but undaunted, when she met Mrs. Murphy and her small daughter.

"I was wondering whether you would like Joan to join the Catechism class?" Miss Green began tentatively.

"I've no objection. She can please herself," Mrs. Murphy responded affably.

Miss Green soon realized that her class was almost entirely composed of children who "pleased themselves," particularly where their religion was concerned. So recognizing that she must adapt her teaching to things as they were, and not perhaps as she would have liked them to be, she determined to make the weekly lesson as attractive as possible so that the children would like it and come of their own accord.

Remembering Miss Brown's words, she delved into her own childhood with a thoroughness that would have done credit to the most energetic psycho-analyst. "What lessons did I like? Why did I like them? Why did I hate botany and love chemistry? What made me dread French and love German? Why did I enjoy Algebra at thirteen and detest it at fourteen? Why did I like Miss A and loathe Miss B?" were among the questions that revealed to Miss Green much that she found useful in making her class popular.

## CHRIST AS THE CENTER OF RELIGIOUS EDUCATION

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By REV. J. A. JUNGSMANN, S.J.

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Translated by  
BROTHER URBAN  
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EDITOR'S NOTE: The original of this article, "Christus, als Mittelpunkt religiofer Erziehung," appeared in the July, 1938 number of *Stimmen Der Zeit*, pp. 218-233, printed by Herder & Co., Freiburg, Germany (B. Herder Book Co., 15 and 17 South Broadway, St. Louis, Missouri).

For more than a generation past the opinion has prevailed in Catholic educational circles that religious education, and especially catechetical instruction in the schools, has for a long time failed to achieve its end. Even if it be granted that, by existing religious methods, youth has been supplied with a comprehensive, clear, and reliable fund of information concerning the details of their religion, there yet remains something to be desired. It would be far more profitable if Religion, in itself and considered as a whole, were made attractive and prized, and if everything possible were done in order that, after striking deep roots in the hearts and minds of youth, it might continue to be effective as a vital force in their later life. Such pedagogical efforts as industrial training and the educational systems which stress the importance of experience as an educative force have contributed much to a corrective understanding of the problem before us and have offered several suggestions for its solution. But it is obvious that, for the final solution of a problem which is so significant for religious pedagogy, the fundamental principles must first of all be sought for in Religion itself. Religion must be so presented that its inherent power to affect and form the



human soul will prove effectual. It must not, therefore, be imparted to youth as a more or less irregular aggregation of multifarious doctrines and precepts, but it must be shown as an organic whole, as an organized body of knowledge which receives light from a central source and which we may plant, as a germinating seed, in the soul of youth where it may steadily develop and bear abundant fruit.

The art of teaching employs the term "concentration" to designate the method which focuses attention on a central point or nucleus from which is gradually evolved a fully developed system or body of knowledge. Such a method is of considerable importance in religious pedagogy. Its value is increased at a time when Christianity is exposed to serious dangers, when it is necessary to provide everyone with such substantial rations which, though reduced, will enable him to survive through difficult days of strife and confusion. The problem, then, which presents itself to us is this: What is that center, that nucleus, from which is derived the sum total of Christian teaching, and to which each individual doctrine and precept may again be referred?

One might reply that the question is answered on the first page of the Catechism, where it is stated that the purpose of our existence is to do the will of God and so to attain Heaven, and where the means necessary to accomplish this purpose are indicated: faith, observance of the Commandments, and use of the means of grace. A similar view is held by Wilhelm Pichler, who epitomizes the entire content of religious education in the single expression: "Serve God," and explains that this command includes everything: the motives we have to serve God (faith), the nature of such service of God (observance of the Commandments), and the means at our disposal (the Sacraments and Prayer).<sup>1</sup> It is in the fulfillment of the divine will, and in that alone, that the essence of all practical wisdom consists. This is the unvarying norm of our conduct. It is the

<sup>1</sup>W. Pichler, "Katechismus der katholischen Religion," *Ausgabe für Katecheten*, Vienna, 1928, p. xxi ff. In regard to the origin of this *leitidee*, which corresponds to the Exercises of St. Ignatius, cf. J. Hofinger, *Geschichte des Katechismus in Oesterreich*, Innsbruck, 1937, p. 135, note 5.

standard that governs the order of creation and that applies likewise in the order of grace. However, rules of conduct that ensure the perfect fulfillment of the will of God, are derived from something more fundamental and essential, and it is with this that we are here primarily concerned. It is the totality of the religious facts which Christianity has revealed and which constitute the basis for the Christian moral code that we must transmit to youth in a compendious form. The rules of conduct, whose observance makes certain the fulfillment of the divine will must, of course, be treated individually and in detail; but the will and the power for such observance must chiefly come—so far as we can judge from our knowledge of the workings of the soul—from the inner discernment of the essential nature of what underlies these rules of conduct. This is doctrinal theology, which Pichler calls the foundations for the service of God.

In the matter of revealed religion such a point of view is of considerable importance. The general order of creation might be considered as a natural foundation or as an outside structure whose frame-work is open to our understanding. But it then becomes a question of discerning the inner structure, of comprehending the real content of faith. There are two principal reasons for this. The first is the comparative darkness of faith: the word of God is the only motive we have for accepting many truths which are the object of faith. These fundamental truths should at least be presented in such a way that the superstructure of the full content of faith will be firmly built upon them. Faith will then disclose to us the highest kind of blessings; it will bring us close to God in a way which surpasses all expectation, and will reveal to us, even in this world, the greatest proofs of divine goodness. It is, therefore, manifestly important so to present this treasury of blessings that the heart and will may be ravished by its greatness and splendor.

However, this effort, which is ultimately directed to the winning of the will, does not militate against the fact that it is first of all necessary to lay the foundations in actuality.

The introduction to the world of faith, which is the task before us, is at first a simple work of education. This education is indeed an introduction to reality and eventually prepares the student for that total view of reality which he requires for the proper ordering and orientation of his life. It is the special task of religious education to continue this introduction beyond the scope of merely earthly interests and to lead the way into the supernatural world which is the true home of Christians. However, as in the natural order education discloses values in the different fields of study,—biological, economical, social, aesthetical,—values which all more or less stimulate and must stimulate human effort, so must also religious pedagogy set forth the things of the supernatural order in a way that they will be recognized and accepted as the highest values.

If we were able in this manner to develop the content of faith in clear order and to make its supreme worth realized, then would we be doing also the most that can possibly be done for moral direction. For if it is important to make youth acquainted with the requirements, forms, and means of a Christian way of life and to define carefully the obligations of the Commandments which must govern life, it is much more essential to form the will by means of solid and enduring motives. The will, driven by the impulse of strong motives, will find its way, even though the knowledge of forms and rules of conduct be slight; whereas the most comprehensive knowledge of the Commandments and of the means of salvation will remain ineffectual and fruitless if it is not animated by a properly motivated will. It is indeed true that in moral instruction we are not only concerned with rules of conduct and the presentation of motives derived from doctrinal teaching; we also develop new motives. This may be seen especially in modern German catechisms which endeavor to offer moral instruction from the point of view of the values which God has set forth in the Commandments. Now, these values, particularly those presented in the second Table of the Law, are values of the natural order (authority, life, marriage, honor, possessions) which we do not learn immediately from revelation. They

are values which reason and experience teach us to prize and cherish. They belong to that outer circle of interests with which religious pedagogy is only secondarily concerned, and which need not delay us here. The same holds true in regard to the practical directions for prayer, divine service, the reception of the Sacraments, and, in short, for all those matters which are considered means of grace. These preparations themselves, and perhaps the Sacraments, are new acquisitions in the supernatural order and thereby also new stimuli for the will. They belong to the inner circle, but even so they are only radiations from a deeper center. The preparations for the reception of the Sacraments and for the proper participation in divine service must again be classified as rules of conduct whose driving force must come from some motive.

All this leads us once more to the task before us: We must so build up that inner world of faith that it dominates everything in the natural order and becomes a strong motivating force and powerful influence on the minds of the young and continues as such in their later life. The effective development of motives, however, must proceed in the direction which has already been indicated: the spiritual goods must be presented as such to the students and in a way that not only the cool reason will be appealed to; and further, these goods must be presented in as condensed a form as possible, i.e., in keeping with the pedagogical method of concentration.<sup>2</sup>

The question regarding the proper point of concentration, then, is this: From what point of view can the supernatural reality be best surveyed so that we have before us a concept which is at once clear and capable of motivating us? It is a question that refers above all to a central point in the realm of faith; yet this central point must be of such a nature that from it easy contacts are offered with the practical applications and methods of the other chief phases of

<sup>2</sup> According to J. Lindworsky, (*Willenschule*, 1932, 46-51), the proper teaching of motives must accomplish principally three things: it must establish a connection with the subjective values already experienced by the child, it must re-inforce them by additional thoughts and motives, and it must arrange them in unified wholes. It is only the last of these three tasks that concerns us here.

religious life: the life of prayer, reception of the Sacraments, and training to virtue.

Different suggestions have from time to time been offered for the solution of this problem. Linus Bopp has recently proposed the teachings of the *Church*, the *Corpus Christi mysticum*, as such a central point, to which the entire body of Catholic doctrine can be referred in as complete a material unity as possible. At the time of our coming to religious consciousness we first become aware of the Church, just as the child becomes conscious of its mother as its first contact with reality. Through the Church we soon become acquainted with the person and teaching of Christ, who is the corner-stone of the entire educational structure. Through her are we brought to the bosom of the eternal God, the source of salvation, the sun of eternal divine love.<sup>3</sup> Bopp specifies the nature of the unity which is to result from the determination of a central point: "This unity must be one of fullness; the unifying central point should be easily accessible, in close contact with life, fruitful, and should contain within itself the possibility for a wider and deeper development." Accessibility and close contact with life are assuredly qualities of the Church; it offers also an excellent point of departure for numerous avenues of thought which lead farther into the world of faith. It stands, however, in the center of the mysteries of faith only when we consider it in its relation to Christ, and this results in a sort of double center, as it were. Perhaps this double center is to be explained by the fact that Bopp is not thinking of the distinction made above or does not accept it: the distinction between Christian basic facts and Christian rules of conduct.

A somewhat similar proposal is that around which a small catechetical literature has grown in Flanders. It is the so-called "Eucharistic Method" in which the Holy Eucharist is regarded as the center, not only for Eucharistic instruction as a partial program, but for the entire religious education.<sup>4</sup>

Of the program of Defoort it is said (p. 426) that it han-

<sup>3</sup> *Katechetische Blätter* 38 (1937), 346.

<sup>4</sup> Cf. "Où en est l'enseignement religieux," (Tournai, 1937), 425-427.

<sup>5</sup> *Clergy Review*, 1931, 453 ff; cf. also H. A. Reinhold in *Jahrbuch für Liturgiewissenschaft*, XI (1931), 167 ff.

dles almost every aspect of life in a Eucharistic sense. Along the same lines is the proposal for Catechism reform which has been made by Archbishop Williams of Birmingham with reference to the movement inaugurated by Pius X.<sup>5</sup>

According to this plan lessons first would be given on God and on Christ as Teacher and Redeemer, then lessons on Christ in the Mass and in Communion, followed by lessons on the Church, the Sacraments, and the Christian virtues. Such an education is assuredly permeated with the supernatural. The establishment of the Eucharist as central point will, moreover, satisfy the demand to bring the supernatural in close contact with life. Yet in this case we lose sight of the fact that it is a central point in the *doctrines* of revelation that we are seeking, and not a center for practical piety.

There are somewhat similar objectives to the placing of the Holy Trinity as a central point. A careful consideration of the supernatural order rightly sees in the Trinity the source of all divine activity, especially the mission of the Son and of the Holy Ghost in the world. The life of grace is revealed to us as a participation in the life of the three Divine Persons. Thus all of revelation can be considered in the light of the Trinity. But although such a consideration might be very effective in urging one onward to a higher religious life, it is not applicable to elementary religious instruction. The mystery of the Trinity, moreover, in the logical arrangement of doctrinal teachings, stands not in the center, but at the very beginning. It also lacks the necessary clearness and the visible relation to actual life, and is, therefore, not generally recommended as the best *point de depart* in an introduction to the fundamental principles of the Christian order of salvation.

The visible relation to actual life would be fully attained if one placed grace, by which God accepts us as His children, in the center, as has indeed been proposed. It is by grace that we are most directly linked with the supernatural order. I am a child of God through baptism, and I must remain so. If youth would only take a firm grasp of this one thought and carry it into later life, how much would

be won! But here again clearness is lacking. And even if one hopes to gain clarity by bringing in the many illustrations and comparisons found in the Scriptures and the Fathers, as when they speak of the wedding garment, of a rebirth, of a new life, of the divinization and transformation of our soul,—there is still wanting the contact with the actual world of experience.

If therefore the above-named centers, or points of concentration, are rejected, it is not for the reason that they are "false." It is a question here not of true and false, but of good and better, of what is suitable in a greater or less degree. To be sure, it is not absolutely necessary that the entire deposit of faith be centered in one concept, for the faithful are not required to possess *explicite* the entire deposit of faith. And even where it is attained or approached, it is not absolutely necessary that the faithful derive the sustenance for their religious life from it. If, for example, a teacher succeeds in inspiring the children with a great esteem for the Sacrament of the Altar, so that they will continue in later life to have a great devotion to Holy Communion, then it cannot be said that they have not been well introduced to the world of faith. Yet such particular methods, in order to attain their objective, require in advance a special inclination in this direction, or, at any rate, a special frame of mind in the catechist. Whoever draws nourishment for his spiritual life especially from these partial phases or aspects of faith will not be prohibited from supplying others from the same sources. But it would be a mistake to make this a general rule for all.

Only that norm can be a general rule—in our case only the concentration about that central point—which is essential to the matter under consideration, and which is suitable to all concerned, teachers and pupils. This center, or norm, which is set forth in Catholic doctrine, is Christ. For the entire supernatural order is included in the fact that Jesus Christ has come to us as Redeemer; everything else is contained therein as in a seed. As Son of God He reminds us of the Blessed Trinity. He is the central figure of the Scriptures. His life and activity are continued in the



Church, in its authority, in the Sacrament, in our adoption as children of God. Christ is a figure who stands plainly and forcefully before us in the Gospels. Our life and experience do not differ very much from His. The Christian culture surrounding us proceeds from His person and speaks of Him in a thousand ways. The life of a Christian is, finally, at all times, in the Sacramental order and in the ethical order, nothing else than the following of Christ. The Christian doctrine of salvation is inherently and essentially Christocentric.

This fact could remain for a long time in comparative obscurity only because there had not been a careful and logical differentiation between learned theology and ordinary pastoral preaching of the faith, a distinction which has recently been set forth with great clarity by Franz Lakner, S.J.<sup>6</sup>

Scholastic theology has always considered as its scope the gathering together in the light of faith of all the religious knowledge which is achievable by the mind of man, and its organization into a system. It has always considered as its central object the triune God Himself, the ultimate object of all human seeking. Indeed, on certain occasions, it has even taken express precautions that Christ be not taken as its proper object, because thereby its field of vision would be narrowed.<sup>7</sup>

For in that final state for which a life of grace prepares us, the triune God will be the only direct object of our contemplation and the essential cause of our happiness.

The field of Christian preaching is confined within narrower bounds and conditioned by other circumstances. Its aim is not the establishment and comprehension of everything knowable (*verum*), but rather the guidance towards the goal which we must strive after (*bonum*). It is related to absolute theology as the applied sciences are to the theoretical, as physics is to natural science from which it derives its matter in order to reconstruct it according to a special

<sup>6</sup> F. Lakner, "Das Zentralobjekt der Theologie. Zur Frage um Existenz und Gestalt einer Seelsorgstheologie." *Zeitschrift für katholische Theologie*, 62 (1938), 1-36.

<sup>7</sup> Cf. B. H. Merkelbach, O. P., *Angelicum*, XII (Rome, 1935), 93 f.



plan. In preaching, the truth-interest stands in the service of the cause of salvation, but salvation has come to us through Christ. He who knows Christ and is prepared to follow Him has already in essence everything that he must have as a Christian; he has the Church and the Sacraments, the highest ideals of morality, and all this in a powerful and meaningful form, which belongs to our earthly world of experience.

If, in the religious preaching of the past, and especially in Catechetics, this central theme seldom appeared in full clarity, that is due to the fact that preaching had not separated itself from the methods of learned theology. Instead of strictly concentrating its subject matter in a determinate province of doctrinal teaching, Catechetics came to the point where it took over more and more details of the theological periphery and concerned itself with the analysis of truths which had no bearing on the task in hand and only served to introduce confusion.

As has been said, faith, such as the Church has always demanded of its children, need not hold to the Christocentric structure of the full content of faith. The faithful must know Christ; they must know also some other doctrines of faith, at least *necessitate praecepti*: the Providence of God, the mystery of the Holy Trinity, the Holy Eucharist, the Sacrament of Penance and its essential requisites, Heaven and Hell, and many other things. But it is not demanded that these and other doctrines be viewed in their relation to Christ. It is sufficient that the faithful are actually on the road of salvation prepared for them by Christ, and that they possess and preserve their title as children of God, a title which has been earned for them by Christ. That which is only a favorable condition for the development of faith in an individual, not a command, is, in the case of a preacher or teacher, a duty. Christian preaching holds a middle position between learned theology with its universal reaches and simple faith which requires no systematic organization of doctrines. It needs only to communicate the message of salvation but should communicate it in as clear a way as possible. For this reason it is urged

that the concept of Christocentricity be used. There are several reasons that make this especially desirable today.

First of all, there are the manifold dangers which threaten the faith in modern times. Many attacks are being directed against it today, against its foundations, against its center, against individual tenets, against the Sacraments, and against the ecclesiastical hierarchy. In the face of all this, faith must be preserved in its entirety and must be defended, and that even by the individual Catholic. He will be the more capable of doing this, the more the individual tenets and practices of his religion are bound to a center. There is at first an authoritative exterior principle to guide us: the magisterium of the Church answers for all doctrines in the same way and demands their acceptance whether it is a question of doctrines in the center or on the periphery. Exactly the same consent of faith is demanded for the divinity of Christ as for the Immaculate Conception of the Mother of God, for the justification of indulgences, for the sacramentality of marriage, for the infallibility of Holy Scripture—doctrines which are continually the object of attack. They will be more firmly rooted in conviction if the Catholic not only realizes that the Church demands the consent of faith for them, but also associates these doctrines with the source of grace and center of Christian truth—if he learns to see in them only different phases or manifestations of the one mystery of Christ. It is immaterial whether these follow with logical necessity from the mystery of Christ or are drawn up into a single plan of redemption by a free divine decision. It is, in any case, a psychological aid to faith if reason, enlightened by faith, sees the manifold associations which combine and unite the individual mysteries of faith, if it sees their relation to a central dogma.<sup>8</sup> In this way we shall understand that the sanctity of the Mother of God, even in the first moment of her existence, is only the reflection of the sanctity of Christ in the creature to whom He was most intimately united. The infallibility of Holy Scripture, despite the very human character of the writing, and especially the interlacing of the divine and the human in the

<sup>8</sup> Cf. Denzinger, n. 1796; Lakner, 30.

written Word of God, merely reflect the union of divinity and humanity in the personal Word of God. The marriage-bond of the baptized Christian is sacramentally sanctified as an imitation or symbol of the union of Christ and His Church. And in general it may be said that the obscurity of mystery that surrounds so many points of Catholic teaching is only the counterpart of that mysteriousness which surrounds the person of Christ Himself. Therefore, for anyone who has learnt to view things in this way, the occasional doubts which might here and there arise against some dogma disappear so to speak; they are implicitly conquered in the consent of faith to the dogma of Christ. It is evident how much spiritual energy can thus be husbanded.

There is a second advantage to be gained. The various individual points of doctrinal teaching become in this way not only secured, but their meaning becomes understood in an entirely different manner than when they stood isolated; and with growing understanding grows necessarily also the high esteem for them. Whoever knows only the rite of Baptism and the effects of grace in their abstract, scholarly formulation—cleansing from original sin, imparting of sanctifying grace, indelible mark—will receive only an imperfect impression through these formulae which are difficult to grasp in their full bearing. It is different, however, when he sees in Baptism the incorporation into the life of Christ, the beginning of a companionship with Him which will continue for all eternity. The average Catholic has of the Church scarcely any other conception than that of a state which is concerned with spiritual and not corporal interests; and his attitude is accordingly not marked by particular warmth towards it. Entirely different must be the attitude of him who, in the magisterial, sacerdotal, and pastoral functions of the Church, sees the continuation of the threefold activity of Christ, and who thus begins to realize that Christ Himself continues to live in the Church, in its pastors, and in all its members. It is most true perhaps of the concept of grace and especially of the supernatural. One may succeed, though with great difficulty, in

making learned definitions of the supernatural understood by means of appropriate illustrations and analogies, but it will be difficult to lead from such scholarly explanations to a permanent esteem for the supernatural. The concept is too remote, and is too unfamiliar and general; it must indeed include also the state of grace of our first parents and of the angels. On the other hand, every child can understand and take delight in the description of the Christ-Child's coming on Christmas night, and of the heavenly light that then went forth into the world and which at Baptism is also brought into his own soul: the life of grace as the light of Christ.

A third advantage: this enrichment of meaning for the individual phases of doctrinal teaching redounds, by very reason of the concentration about a central dogma, to the advantage of the whole, and so leads to an increased esteem for the entire deposit of faith. The dignity, greatness, sanctity, which in Christ shine on us from a distance, have found a multifarious reflection in closer proximity in the Church, in the Sacraments, in grace, and therefore in ourselves and in millions of brothers and sisters. This becomes a matter of universal significance and a vital concern for each of us. The world has become sanctified, because, in spite of everything, Christ lives in it, and extends His kingdom ever more and more. He to whom Christianity is so revealed will treasure it and will identify himself with it in a far different manner than he who sees in it only a vague summation of difficultly understood precepts some of which he may wrongly interpret as arbitrary and unnecessarily burdening. The kingdom of God, the supernatural world, becomes for one really the highest good, the precious treasure to possess for which he is ready to endure or attempt anything. Religion is no longer a sum of definite acts and practices of piety, but has become a driving force, a powerful motive, which has a definite role in the ordering of life and dominates, regulates and sanctifies all other motives. Thus it is that Christ, who stands in the center of this world, is not an impersonal being, but a living Person, a Person who loves and seeks us with ardent love, to whom we can

go, as to no one else, with confidence, love and friendship. This is emphasized also by G. Goetzel: "Christ viewed as the epitome of theology gives to the whole subject . . . an expressed personal character. It becomes a personal unity. It is just this that our youth seeks and requires."<sup>9</sup> Very true also is the remark of R. Graber: "The accusation of magic could never have been raised against the Sacraments if they had remained in a personal, vivid relationship to the death and the resurrection of Christ."<sup>10</sup>

A fourth and final, especially important reason for placing Christ as much as possible in the center of all religious preaching and teaching seems to me to lie in the interest of a firm rooting and grounding of faith. Faith cannot hover free in the air; it must have its roots somewhere in the rational world, if it is to have stability. It is true that the child, without reflection, simply assimilates the faith of its parents and teachers. But even in early adolescence, when he is passing out of childhood, he begins to look for a justification of his faith. The average Christian, indeed, cannot convince himself, on the basis of historical studies, of the acceptability of the motives of faith which explain the appearance of Christ and the beginnings of the Church. The motive of faith for the mass of the faithful must be the Church itself, the divine seal which the Church of today manifests in its unity, holiness, universality, and perpetuity; it is the motive of faith concerning which the Vatican has spoken with emphasis.<sup>11</sup>

This motive of faith is more or less within the reach of all. To be sure, its evidence is not as convincing as perhaps the miracles in the life of Jesus; but it can derive considerable elucidation and strengthening from the fact that the Church in its teachings refers continually and uninterruptedly to the infallible authority of its Founder. In this way the marks of an exalted mission which are imprinted on the Church itself are united and directed back to Him in whom

<sup>9</sup> In L. Bocks, *Ueberratur und erziehender Religionsunterricht*, Hildesheim, 1937, p. 63.

<sup>10</sup> *Christus in seinen heiligen Sakramenten*, Munich, 1937, p. 15.

<sup>11</sup> Denzinger, n. 1794.

they appear in radiating glory. To the marks of the Church is added her own enlightening testimony by which she announces her conviction of her divine mission, which stands out unequivocally clear in history. The more emphatically this her mission is shown to refer back to the Founder, so much more will the suspicion be excluded that the Church demands faith only arbitrarily. Moreover, in this way the gaze of the faithful will be drawn again and again in the direction of Christ and will be so qualified to receive the rays of light which proceed from Him into the world of today. Finally, one need not study much history in order to become aware of His supernatural presence in the history of mankind. It is an imposing fact that today all peoples reckon the centuries after the birth of Christ. And one can note on every side how deeply the culture which surrounds us is marked by the influence of Christ: language, customs, society, the course of the year, etc. All of these manifestations of Christ's influence are part of that powerful movement which His appearance in the world has inaugurated.

How, then, will such a religious pedagogy which is centered in Christ fit into the frame of conditions existing today? No radical reforms are required. We must only continue a few steps further along the line which has already long since been marked out, and approach our task more understandingly and directly. Indeed, it would be quite wrong if the catechist would speak of Christ only in a more importunate manner. What is most important is that he treasures in himself as a permanent possession the concept of a system of Christian teaching built up around the person of Christ; then occasions for appropriate applications will offer themselves almost spontaneously.

In the lower grades today religious instruction is given largely in connection with Bible History according to the plan developed by W. Pichler in his *Religionsüchlein*. In succeeding years Bible instruction is continued as much as possible. It has become increasingly clear to us that Bible History should not be simply a collection of edifying features from Holy Scripture, but rather the history of salva-

tion, and that, therefore, the emphasis should fall on the New Testament, while the Old Testament is focused on the New, that is, on Christ. Christ is indeed the object of the great preparations of which the Old Testament informs us: in the election and guidance of the people of Israel, in the Book of Isaias, and in the other prophecies. Not only in these great preparations but also in smaller features the Old Testament can be directed to the figure of Christ. It is not difficult to do this. We cannot indeed go as far as the allegorizing exegesis of the Fathers who interpret everything as pointing to Christ. We need not limit ourselves, however, to those matters which directly announce and prepare for Christ, to the Messianic prophecies, or to clearly outlined types which prefigure Christ. We must, of course, adhere strictly to what is true. But we will pause from time to time at favorable points in Holy Scripture and call attention to chance similarities between Old Testament personages and the Redeemer in the New Testament. Abel builds an altar and brings his sacrifice which is a lamb; then we think of the Lamb of God that is daily brought to our altars. Joseph of Egypt undergoes experiences which are repeated in Christ. He is sold, lowered into the grave, cast into prison, raised to royal dignity, and eventually relieves his people from urgent necessity.<sup>12</sup> In this way we will be following a plan which the Liturgy itself follows, especially in the Paschal season. If we succeed in making the children understand the types which on Holy Saturday prefigure the Savior's burial and resurrection, Christ will grow in their eyes to universal greatness and become the center of all world events.

Religious instruction receives its systematic organization in the catechism of the upper classes. The last catechism reform, effective since 1930 in the German Unity Catechism and in the Austrian Catechism, was determined largely by formal-didactic considerations; it has, however, also strongly supported the liturgical movement. These catechisms offer rich suggestions for the clever catechist, who has himself

<sup>12</sup> The Biblical catechetics of Gregor Rensing (*Lebensvoller biblischer Unterricht*) offer valuable suggestions on this subject.



learned to see the mysteries of faith through Christ, to develop this attitude also in the children.

It is absolutely proper and necessary that first of all God should be spoken of in detail, how He reveals Himself to us through the external world and through the voice of conscience; and, I may add, that the investigation of the sources of our knowledge of God does, by no means, fall outside the province of the catechist.<sup>13</sup> For it is just as much a concern of religious instruction that we learn the roots of our knowledge of God as that we understand why we must believe what the Church teaches. The task must be undertaken, even if the explanations are not fully comprehended by the adolescent child. He will soon learn to bring into his mental picture of God the clearer colors which shine forth in the mission of Our Lord.

If, then, the teaching about God and about the fundamental relations between God and created nature is brought powerfully before the soul, there is brought into clearer relief the doctrine of salvation, of the way to God through Christ which the Church points out for us. It is our task to indicate this way clearly and definitely. The Apostles' Creed offers a good foundation for it.<sup>14</sup>

The explanations of the Creed in the various Catechisms are very useful, providing that one does not isolate too much the individual articles of faith and give a weak exegesis of fragmentary doctrines. First, Christ is presented as God and Man, the Father's only-begotten Son, born of the Virgin Mary; and it is explained for what purpose He came into the world. Then His work is developed; His teaching activity was of a preparatory nature. On the cross He exercised His function of priest and accomplished the redemption of mankind. Yet the full force and entire interest is not to be concentrated in the Passion, as if salvation were already completed with it, and as if what follows

<sup>13</sup> Cf. Th. Mönnichs, *Hilfsbuch zum Einheitskatechismus*, Munich 1927, p. 23. J. Berneck (*Katechesen für die Oberstufe I*, Munich, 1927, p. 33) rightfully opposes the reluctance of teachers to treat the question of the existence of God.

<sup>14</sup> For a detailed explanation, cf. J. A. Jungmann, *Die Frohbotschaft und unsere Glaubensverkündigung* (1936), 34-45; 153-156.



in the Creed were only external additions mentioned incidentally. For even theologically the question, through which act was the grace of Redemption merited, is only *one* question, which does not constitute the whole doctrine of the Redemption. The Lord descended into hell; the descent to hell, to the Limbo of the Patriarchs, should emphasize, first of all, the actual death of Christ. He arose; if, as our catechisms teach, we should learn from the Resurrection that Christ is really God and that we too will one day arise, we must go a step further and consider also the glory into which He would lead us, so that the last thought is not one concerning mere physical resurrection. His ascension and enthronement at the right hand of the Father teach the same lesson: by these articles it is more fully revealed that Christ has really redeemed us. This is the place to speak of the royalty of Christ, but not only in the sense that as God He is the Master of all things; rather in the sense that, as our human Redeemer, as "Our Lord," He is the glorious Captain of the redeemed who look up to Him, who bring their prayers through Him to the throne of God, who hope for His glorious return when His royalty will finally triumph. It is important that the threefold activity of Christ be clearly pointed out. Former catechisms did this, and the Austrian catechism does it still in the explanation of the name Christ, i.e., the Anointed. He is really the anointed, just as in the Old Testament prophets, priests, and kings were called "anointed." Therefore, the name Christ is a beautiful and appropriate one, and we have reason to be proud of the name Christian. The emphasis on the threefold activity of Christ is important, moreover, because we can and should show in connection therewith, how these same activities are perpetuated in the Church.

In general, the realization of the Redemption in the faithful is the subject of the third part of the Apostles' Creed. Many catechisms use this section of the Creed—apart from the articles concerning the Last Ends—as a point of departure for discussions on different phases of ecclesiastical organization, such as the hierarchy, even though there is the express mention of the "Communion of Saints." Instruc-

tion on grace and the Sacraments is placed apart and follows as a distinct division only after moral instruction. Yet there are several plans which prefer to treat the Sacraments of Penance and of the Holy Eucharist in connection with the Creed. The procedure which would follow the outline of the Creed and at the same time keep Christ in view as the center, would begin in this section with instruction on the grace of the Holy Ghost, the Paraclete whom Christ has sent to redeem mankind as the principle of new life. Then would follow instructions on the Church in which all the faithful are considered together as the Communion of Saints; its firmness and durability are assured through the powers with which Christ has endowed it and by reason of which it can grow interiorly and exteriorly. Then would follow the lessons on the Sacraments. The final instructions would be on the happiness of Heaven where we enter into the glory of the Resurrection and shall forever be with Christ. Something must, of course, also be said concerning the dark counterpart of eternal happiness, viz., everlasting death; but, as someone has excellently said: the message of joy which we have to communicate should not conclude with everlasting damnation.

It is important that in this section the reference to Christ should always be evident; and the reference should be to the exalted Christ as He is represented at the end of the Christological part of the Creed: sitting at the right hand of His Father. . . . Thus are we to behold Him if we look up to Him in the trials and struggles of this life. So did the early Christians see Him when they turned in prayer to the East where the sun rises, a symbol of Christ's victorious Resurrection from the dead. In this section it must be always kept in mind that Christ's greatness and glory is not a thing of the past, but that He still lives and reigns as King. Grace is an initial participation in His life, a union with Him. In Baptism it is Christ who baptizes (according to the famous explanation of St. Augustine) no matter who may be the human instrument. In the Sacrament of Penance, the priest acts *auctoritate Domini nostri Jesu Christi*, and it is Christ's hand of blessing which forms over

us the sign of absolution. Even the Eucharist fits in more harmoniously in the total concept of Christian life and thought if we emphasize that therein the glorified Christ comes down to us, that we are permitted to receive Him in His glory, surrounded by the saints of Heaven, and that we receive Him as the pledge of future glory.

The Church, the world, and life appear in their proper light only when viewed by the light of the glorified Christ. This can be taught to youth especially with the assistance of the liturgy. The liturgy is not concerned exclusively with Christ in the Eucharist; it sees Him always "in gloria Dei Patris." The prayers of the Church ascend to God "through Jesus Christ our Lord." The ecclesiastical year conducts us along the way which Christ followed when He returned home to His Heavenly Father. From the depths and darkness of Advent we are lifted to the glorious Ascension and the coming of the Paraclete. The liturgy for the remainder of the year does not center in Christ reigning gloriously in Heaven, but it does not lose sight of Him in its cycle of feasts. Even on Christmas night it sees in the helpless newborn Child the Heavenly King who sits at the right hand of the Father (cf. Gradual; Introit); and in the days of Holy Week it directs its prayers as usual to God "through our Lord Jesus Christ, who lives and reigns . . ."

We do not wish to depreciate that form of piety which has found so rich an expression in Christmas-cribs and Stations of the Cross. But we also observe in regard to these traditional themes which will always remain popular, that modern artists are no longer satisfied with the artistic representation of a given incident of sacred history, but endeavor to show something of the majesty of Christ in the scenes of His life, and even in the figure of the Crucified; a hint for us, that we are in keeping with the trends of the times if, in preaching and catechetical instruction, we never permit our gaze to wander from the glorified Christ, who is the head of the Church.

The same holds true for the entire field of moral instruction and training to virtue. Indeed, we can here harvest the fruits if we have carefully cultivated the field of doctrinal instruction. It will make an altogether different impres-

sion on the child, and especially on the adolescent, if we urge him on to the practice of virtue with the thought: We belong to Christ! We are members of a holy society! The fire which Christ brought on the earth must continue to burn in our hearts! A quiet joy, a holy reverence for the dignity of Christian will thus be awakened in his heart. These thoughts are also a strong support in times of temptation and trial and a sounding-board for high moral ideals and for bold apostolic action. The Commandments of the Church have become foregone conclusions; Mass and Communion exert a strong attraction because here Christ personally draws us to Himself.

It is true that in its pedagogical application the success of this plan will never be complete. It must also be remembered that in our consideration only the world of religious motives was in question, that is the highest and innermost circle of all those dispositions and qualities which are destined to form the inner sanctity of the soul. But at the same time it is of decided importance that youth have opportunities to make applications to the natural order. The more the values of the natural order are appreciated and accepted, so much the more possible is it to properly evaluate the supernatural values and to perceive their surpassing superiority."

It is therefore proposed that, even in the instruction of elementary school children, we must proceed to develop the structure of the Catholic faith in its best and sturdiest form, although we may not hope to see the psychological and pedagogical advantages of such a method until the years of maturity. If, however, the young student becomes restless and begins to look for ideals and standards, then the supernatural structure stands complete before him, and if his searching eye should chance upon Christ, he should be able to understand what Christ meant when He said: "I am the Way, the Truth, and the Life."

<sup>39</sup> Cf. D. Thalhammer, S.J. "Gnade und Seelenleben" in *Zeitschrift für katholische Theologie*, 61 (1937), 163-210; especially p. 194: The world of natural motives is, from a psychological point of view necessarily the first. Without this preparation the world of the supernatural motives of faith cannot be brought home to man. Considered absolutely and intrinsically the motive of faith surpasses the natural motive; genetically, however, it follows the latter.

## SOME DATA ON MORNING PRAYERS AND THE DAILY EXAMINATION OF CONSCIENCE

In April, 1939, this JOURNAL procured the willing cooperation of three high schools in Chicago, three elementary schools in Chicago and the De Paul University Secretarial School in investigating a few of the prayer habits of boys and girls in Catholic schools. The elementary schools represented were taught by three different communities of religious women, two of the high schools are for girls and are conducted by different communities, the third high school is for boys and is taught by a religious order of priests, and De Paul University Secretarial School has students from 27 Catholic high schools in the Chicago area and elsewhere. Table I gives the total number of boys and girls contributing data to the study. Pupils from the elementary schools were in seventh and eighth grades, high school students were in the third and fourth academic years, and the majority of the students in the De Paul University Secretarial School had graduated from high school in June, 1938.

TABLE I. NUMBER OF BOYS AND GIRLS CONTRIBUTING  
DATA TO STUDY

Number of boys and girl in seventh and eighth grades.....	445
Number of girls in the third and fourth year high school.....	855
Number of boys in the third and fourth year high school.....	174
Number of girls in De Paul University Secretarial School.....	138
Total number contributing data.....	1612

Eight questions were submitted to those taking part in the study. Data from the following five questions are given in this report:

1. Do you say morning prayers before you leave your bedroom in the morning?

Always \_\_\_\_\_

Sometimes \_\_\_\_\_

Never \_\_\_\_\_

2. Do you kneel to say your morning prayers? \_\_\_\_\_
3. What morning prayers do you say?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. If you have the habit of making the Morning Offering,  
when do you say it? \_\_\_\_\_  
\_\_\_\_\_
5. Do you examine your conscience each night? \_\_\_\_\_

No attempt has been made to present the data procured in exact statistical form. The following crude figures are given with the hope that they may indicate to teachers something of the prayer habits of a small sampling of Catholic boys and girls.

Table II summarizes the replies of students to the first question: "*Do you say morning prayers before you leave your bedroom in the morning?*"

TABLE II. NUMBER OF BOYS AND GIRLS WHO SAY MORNING PRAYERS BEFORE THEY LEAVE THEIR BEDROOMS IN THE MORNING

	<i>Always</i>	<i>Sometimes</i>	<i>Never</i>	<i>Other Answers</i>	<i>No Answer</i>	<i>Total</i>
Elementary School I.....	29	111	9	1	....	150
Elementary School II.....	23	125	3	1	....	152
Elementary School III.....	14	116	13	....	....	143
High School for Girls I.....	73	362	53	....	....	488
High School for Girls II.....	17	81	10	....	....	108
High School for Girls III.....	50	183	26	....	....	259
High School for Boys .....	23	119	30	....	2	174
Secretarial School (Girls) ..	32	93	13	....	....	138
Total .....	261	1190	157	2	2	1612

An examination of Table II shows that of the elementary and high school boys and girls questioned, about twenty-five per cent in one school and less in the other schools have the habit of saying morning prayers before they leave their bedrooms. Data from the group of girls in the secretarial

school signify that about one-third of this group always remember morning prayers. The column giving data on those who sometimes say morning prayers is challenging and confusing. The term "Sometimes" was not well chosen. It is too indefinite. It would have been preferable if this investigation had used a more exact delimitation, i.e., twice a week, once a week, once a month.

The second question asked: "*Do you kneel to say your morning prayers?*" Table III presents a summary of replies received:

TABLE III. NUMBER OF BOYS AND GIRLS WHO KNEEL TO SAY THEIR MORNING PRAYERS

	<i>Those who kneel</i>	<i>Those who do not kneel</i>	<i>Those who replied "Sometimes"</i>	<i>Those who did not reply</i>	<i>Total</i>
Elementary School I.....	78	47	22	3	150
Elementary School II.....	95	41	16	....	152
Elementary School III.....	58	58	25	2	143
High School for Girls I.....	160	243	65	20	488
High School for Girls II.....	35	49	20	4	108
High School for Girls III.....	54	155	34	16	259
High School for Boys.....	34	106	21	13	174
Secretarial School (Girls).....	27	91	13	7	138
Total .....	541	790	216	65	1612

In Table III the reader will observe the tendency among older students not to kneel for morning prayers. The pupils in the elementary schools, even those who forget morning prayers at times, manifest a more marked tendency to kneel.

"*What morning prayers do you say?*" was the third question asked. Figures from the replies given exhibit almost a typical bell-shaped curve. Out of the total of 1612 contributing information there were 55 pupils who named from 6 to 16 different prayers; 77 boys and girls who mentioned 5 different prayers; 236 boys and girls who mentioned 4 different prayers, 616 who mentioned 3 different prayers, 328 who mentioned 2 prayers, 182 who stated that they said 1 prayer, while 118 students did not answer the question.

The following prayers were all mentioned with a frequency of over 200. They are listed in the order of frequency of mention: (1) Hail Mary (1177); (2) Our Father (964); (3) Morning Offering (914); (4) Act of Contrition (216).



To determine the use of the Morning Offering made by those included in this study the following question was asked: "*If you have the habit of making the Morning Offering, when do you say it?*" Replies were received from 1406 boys and girls; 206 of the total 1612 did not answer the question. Table IV gives a summary of the information procured. Since the same trends are present in data procured from both high school and elementary groups, the data are combined.

TABLE IV. TIME AND PLACE WHERE BOYS AND GIRLS MAKE THE MORNING OFFERING

	<i>Frequency of Mention</i>
At home .....	424
At school .....	406
In the morning.....	215
At home and at school.....	72
At home or in school.....	48
With morning prayers.....	45
At home or on my way to school.....	6
On the way to school.....	36
At different times during the day.....	29
"Whenever I think of it".....	18
In church .....	24
In school and in church.....	6
In church and at home.....	3
Boys and girls who stated that they did not have the habit of making the Morning Offering .....	66
Boys and girls who did not answer the question.....	206
Replies that made no sense.....	8
Total .....	1612

Without doubt, the 206 boys and girls who did not answer this question should be grouped with those who stated that they did not have the habit of making the Morning Offering. Moreover, the data in Table IV seem to indicate that out of a total of 1612 boys and girls, almost all of adolescent years, not more than one-half of the total number have the habit of making the Morning Offering on awakening or early in the day. This liberal interpretation of the data is taken from a combination of figures given under the following classifications: "at home," "in the morning," "at home and at school," "at home or in school," and "with morning prayers."

If the above question pertaining to the Morning Offering had been worded differently, more exact information could



have been obtained. For instance, students could be asked: When do you make the Morning Offering? Underline one of the following: On awakening, While dressing, Before leaving my bedroom, Before leaving the house, In school, etc.

The last question investigated in this study asked of students: "*Do you examine your conscience each night?*" Table V gives a summary of the findings. This question was one of several questions referring to Night Prayers.

TABLE V. DATA ON THE NIGHTLY EXAMINATION OF CONSCIENCE

	<i>No. who examine their consciences each night</i>	<i>No. who sometimes make the nightly examination of conscience</i>	<i>No. who stated that they do not make a nightly examination of conscience</i>	<i>No. who did not answer this question</i>	<i>Total</i>
Elementary School I.....	37	46	67	....	150
Elementary School II.....	62	48	41	1	152
Elementary School III.....	49	45	49	....	143
High School for Girls I.....	141	122	221	4	488
High School for Girls II.....	36	34	37	1	108
High School for Girls III....	93	60	105	1	259
High School for Boys.....	58	47	67	2	174
Secretarial School (Girls) ..	53	38	47	....	138
Total .....	529	440	634	9	1612

A cursory examination of Table V will show that a comparatively large number of boys and girls are not making a nightly examination of conscience. Further examination will reveal the situation in the elementary school groups and in the high school groups. The first year college girls seem to repeat the pattern of the lower groups.

The data in this report have been procured from 1612 boys and girls who represent a small sampling of seventh and eighth grades and third and fourth year high school classes. The 138 girls contributing data from the Secretarial School might be grouped with the high school classes. The following questions seem pertinent in the light of the data presented:

1. What are Catholic schools doing to guide youth to the practice of Morning Prayer?
  2. How can the Morning Offering become a more dynamic factor in the prayer life of our boys and girls?
  3. Are teachers themselves convinced of the value of the nightly examination of conscience in the process of religious and moral development?
  4. How can youth be guided to an efficacious use of the nightly examination of conscience?
- 

### THE TEACHER AND SOCIAL PROBLEMS

The method that has been fatal to many young people's faith consisted in equipping children with religious instruction without any bearing on social problems; then sending the scholars out into the world, where they come up against a new set of problems of intense interest to themselves, and whose solutions they are left to find out apart from any religious influence.

Thus religious life and social life for these young people grow into two distinct, disconnected things, the very absorbing interest of social questions naturally driving religious questions into the background of neglect and oblivion, when they should have been made inseparable from the outset. This is the Catholic teacher's greatest responsibility. Children leave school with the notion that piety is the main religious value. Their education is incomplete: they should leave school with the notion that justice and charity and piety are the main religious values. Only thus can religion be made to penetrate into their very lives.

By Msgr. Canon Arthur Jackman, "The Teacher and Social Problems," *The Faculty Adviser*, Vol. III, No. 7 (March, 1940), p. 6.

# Religion in the Elementary School

## ACHIEVEMENT TEST IN OLD TESTAMENT HISTORY

### MATERIAL FOR SIXTH OR SEVENTH GRADE

**EDITOR'S NOTE:** This examination is based on the Old Testament Section of the *Bible History* by Rev. William L. Newton of the Catholic University, published this Spring by William H. Sadlier, 11 Park Place, New York City. The author's note to the two biographies from Church History appearing in the April issue of the JOURNAL OF RELIGIOUS INSTRUCTION describes the forms in which this Bible History is published—as part of a *Bible and Church History* for sixth, seventh and eighth grades, and as separate texts—the first with Old Testament biographies for the sixth grade, the second with New Testament biographies for seventh grade.

Father Newton's text is organized on the unit plan and the history of the Old and New Testament is presented in biographical form. Each biography has a Study Guide, developed with the two-fold purpose to direct the learner (1) in assimilating the lesson; (2) in applying it to his everyday life as a child of God. Teachers will see from the following outline of Father Newton's Old Testament History that the examination that follows may be used with most courses of study. Unit I—Three Men and Their Families: 1. The Father of the Human Race, 2. Noë and the Remaking of the Human Race, 3. Abraham and His Family; Unit II—The Making of a Nation: 1. Moses Saves His People, 2. Mount Sinai and the Law, 3. The Wandering in the Desert; Unit III—The Promised Land: 1. Josué and the Conquest of Canaan, 2. Defenders of the Nation; Unit IV—The Children of Israel Ruled by Kings: 1. Samuel, 2. Saul, 3. David, 4. Solomon. Unit V—God Allows His Nation to Perish: 1. Roboam and Jeroboam, 2. Elias, 3. Isaías, 4. Jeremias. Unit VI—God's People Restored: 1. Aggeus and Zacharias, 2. Esdras and Nehemias, 3. Malachias, 4. Judas Machabeus, 5. Herod the Great.

### I

—120 points—

*Answer Yes or No.*

1. Did God remain true to His promise when the children of Israel were unfaithful? \_\_\_\_\_
2. Does the Redemption take place in the Old Testament? \_\_\_\_\_
3. Were the Children of Israel a nation before the time of Moses? \_\_\_\_\_

4. Did God promise Adam that he would be happy always if he would obey God's law? \_\_\_\_\_
5. Did Adam remain faithful to God's law? \_\_\_\_\_
6. Did this world always exist? \_\_\_\_\_
7. Does the Bible say that it took God only six days of twenty-four hours each to create the universe? \_\_\_\_\_
8. Is Adam the father of all mankind? \_\_\_\_\_
9. Did God tell Adam that he would lose God's friendship if he ate of the fruit of the forbidden tree? \_\_\_\_\_
10. Did sin and suffering first enter the world when Adam disobeyed God? \_\_\_\_\_
11. Did Adam and Eve know about the promise of the Redeemer? \_\_\_\_\_
12. Did all the descendants of Adam and Eve remain faithful to the true God? \_\_\_\_\_
13. Was Noe faithful to God and to his duty toward Him? \_\_\_\_\_
14. Was God displeased when men worshipped false gods? \_\_\_\_\_
15. Were Noe and his wife the only persons in the ark? \_\_\_\_\_
16. Was anyone saved who was not in the ark with Noe? \_\_\_\_\_
17. Did God promise Noe to restore man to His friendship if men would be faithful to Him? \_\_\_\_\_
18. Was Abraham born in Canaan? \_\_\_\_\_
19. Were the Promised Land and Canaan the same country? \_\_\_\_\_
20. Was Abraham the first person to whom God promised the Redeemer? \_\_\_\_\_
21. Did Abraham love Isaac, the son God commanded him to offer in sacrifice? \_\_\_\_\_
22. Was Jacob the son of Isaac? \_\_\_\_\_
23. Did Isaac have twelve sons who became the fathers of the twelve tribes of Israel? \_\_\_\_\_
24. Did Esau offer Jacob his rights as the first-born for a bowl of pottage? \_\_\_\_\_
25. Did God tell Jacob that through his children He would bless all the peoples of the earth? \_\_\_\_\_
26. Was Joseph a son of Jacob? \_\_\_\_\_

27. Was Joseph always honored by his brothers? \_\_\_\_\_
28. Did the ruler of Egypt cast Joseph into prison for announcing that there would be seven years of famine? \_\_\_\_\_
29. Did the children of Israel remain always in the Promised Land? \_\_\_\_\_
30. Was Egypt always a place of peace for the Israelites? \_\_\_\_\_
31. Does *Yahweh* mean the everlasting and faithful God? \_\_\_\_\_
32. Did the Israelites leave Egypt under the leadership of Moses? \_\_\_\_\_
33. Did God give the Ten Commandments to the Israelites while they were in Egypt? \_\_\_\_\_
34. Did God permit the Israelites to know that He was guiding and nourishing them as they journeyed toward the Promised Land? \_\_\_\_\_
35. Did God make the Israelites His chosen people while they camped at the foot of Mt. Sinai? \_\_\_\_\_
36. Were the Israelites always faithful to God as they journeyed toward the Promised Land? \_\_\_\_\_
37. Did God forbid the Israelites to associate with people who served false gods? \_\_\_\_\_
38. Did Moses lead the Israelites into the Promised Land? \_\_\_\_\_
39. Did the Israelites ever fall into idolatry? \_\_\_\_\_
40. Was it an easy task for the Children of Israel to enter the Promised Land? \_\_\_\_\_
41. Did the Israelites always remember how good God was to them? \_\_\_\_\_
42. Did the worship of false gods ever become common among the Israelites? \_\_\_\_\_
43. Were the Philistines friendly to the Israelites? \_\_\_\_\_
44. Did Samuel urge the Children of Israel to have a king? \_\_\_\_\_
45. Were the Israelites strong when they served God faithfully? \_\_\_\_\_
46. Did the Israelites show confidence in God when they demanded a king to rule and fight for them? \_\_\_\_\_
47. Was Saul the first king of the Israelites? \_\_\_\_\_

48. Did David write the Psalms? \_\_\_\_\_
49. Did God make known to David that the Messiah would be the King whose throne would be forever? \_\_\_\_\_
50. Did David have great confidence in God? \_\_\_\_\_
51. Was David's life free from enemies and trouble? \_\_\_\_\_
52. Was Solomon always faithful to God? \_\_\_\_\_
53. Was Solomon renowned for his wisdom? \_\_\_\_\_
54. Did Solomon make his nation unworthy of God's protection? \_\_\_\_\_
55. Were most of the kings of Israel good men? \_\_\_\_\_
56. Was the kingdom of Juda always pleasing to God? \_\_\_\_\_
57. Did God send messengers to the Chosen People to try to bring them back to Him? \_\_\_\_\_
58. Were all the prophets in Israel prophets of the true God? \_\_\_\_\_
59. Did God use the prophets to try to make the Children of Israel obedient to His law? \_\_\_\_\_
60. Did God send prophets both to Juda and to Israel? \_\_\_\_\_
61. Did God ever warn the Israelites before He punished them? \_\_\_\_\_
62. Had the prophets predicted the end of the kingdom of Israel? \_\_\_\_\_
63. Did the kings and people of Israel remain faithful to the true worship of God? \_\_\_\_\_
64. Were the Israelites ever told that all other peoples would be invited to the kingdom of the Messiah? \_\_\_\_\_
65. Did the prophet Isaias tell that the Messiah would be born of a virgin? \_\_\_\_\_
66. Did the Israelites ever hear that the kingdom of the Messiah would bring about the forgiveness of sins? \_\_\_\_\_
67. Did the prophet Isaias tell that the Messiah would die as a sacrifice for the sins of the world? \_\_\_\_\_
68. Did the kingdom of Juda remain faithful to God after the death of Isaias? \_\_\_\_\_
69. Did the people of Juda follow the advice of the prophet Jeremias? \_\_\_\_\_

70. Did God make it known in the Old Testament that if we wish our sacrifices to be pleasing to Him we must first keep the Ten Commandments? \_\_\_\_\_
71. Were the kings of Juda pleased with the prophecies of Jermeias? \_\_\_\_\_
72. Did Jeremias foretell the destruction of Jerusalem? \_\_\_\_\_
73. Was Jerusalem completely destroyed by the Babylonians? \_\_\_\_\_
74. Was the destruction of Jerusalem the end of the kingdom of the Chosen People? \_\_\_\_\_
75. Did the Children of Israel remain in Juda after the destruction of Jerusalem? \_\_\_\_\_
76. Had the kingdom of the Children of Israel been great and prosperous under David? \_\_\_\_\_
77. Were the prophecies of Jeremias joyous? \_\_\_\_\_
78. Did God keep his religion alive among the Israelites in exile? \_\_\_\_\_
79. Did Jeremias predict the seventy years of exile? \_\_\_\_\_
80. Were most of the Israelites eager to return to Jerusalem? \_\_\_\_\_
81. Were the Israelites first known as Jews as they wandered in the desert before entering the Promised Land? \_\_\_\_\_
82. Did the king of Persia, when he was ruler of Babylon, give the Israelites permission to return to Jerusalem? \_\_\_\_\_
83. Did the Israelites who returned to Jerusalem have an easy time? \_\_\_\_\_
84. Did all the Children of Israel return to Jerusalem? \_\_\_\_\_
85. Did the prophets tell the people that fasting was not pleasing to God if they did not have a good conscience? \_\_\_\_\_
86. Were the Chosen People brought back to Jerusalem to prepare for the coming of the Messias? \_\_\_\_\_
87. Did God ever permit the Israelites to know that the Messias would come in a short time? \_\_\_\_\_

88. Did God continue to give prophets to the Israelites after their return from captivity? \_\_\_\_\_
89. Did the Israelites ever hear that the kingdom of the Messiah would have many enemies? \_\_\_\_\_
90. Did the Israelites who returned to Jerusalem remain faithful to God? \_\_\_\_\_
91. Were some of the Persian kings helpful in assisting the Israelites to rebuild Jerusalem? \_\_\_\_\_
92. Was the priest Esdras successful in getting the people who had returned to Jerusalem to reform their lives? \_\_\_\_\_
93. Was Nehemias, who was once cup-bearer to the king of Persia, free from enemies as he labored to rebuild the walls of the city of Jerusalem? \_\_\_\_\_
94. Were any of the Jews unfriendly to Nehemias? \_\_\_\_\_
95. Did Nehemias work for his own gain? \_\_\_\_\_
96. Did Esdras and Nehemias labor to make the Jews a better people? \_\_\_\_\_
97. Was it easy to keep the Jews obedient to God's law? \_\_\_\_\_
98. Were most of the rich Jews kind to the poor Jews? \_\_\_\_\_
99. Was Malachias the last prophet sent to the Jews before John the Baptist? \_\_\_\_\_
100. At the time of Malachias, did the Jews have to suffer as much as some other nations? \_\_\_\_\_
101. At the time of Malachias, were the priests careful about the worship of God? \_\_\_\_\_
102. Did the priests do their duty in explaining the law of God to the people? \_\_\_\_\_
103. Did Malachias tell the Jews that their sacrifices were not pleasing to God? \_\_\_\_\_
104. Did Malachias tell the Jews about the coming of the Messiah? \_\_\_\_\_
105. Were the people of Jerusalem ruled by a king after their return from captivity? \_\_\_\_\_
106. Were the Jews in Jerusalem very prosperous while they were under the power of the Persians? \_\_\_\_\_



107. Were the Jews prosperous while they were under the power of the Greeks? \_\_\_\_\_
108. Did God protect the religion of the Jews from the Greeks? \_\_\_\_\_
109. Did the Greeks always permit the Jews to follow their own religion? \_\_\_\_\_
110. Were the Romans ruling the world at the time of the birth of Christ? \_\_\_\_\_
111. Was Herod a Jew? \_\_\_\_\_
112. Was Herod kind to the people he ruled? \_\_\_\_\_
113. Did Herod stand for the power of Rome? \_\_\_\_\_
114. Did Herod tax the Jews heavily? \_\_\_\_\_
115. Did Herod build a beautiful temple for the Jews? \_\_\_\_\_
116. Was Herod a good man? \_\_\_\_\_
117. Were the Jews happy under Herod? \_\_\_\_\_
118. Were the sons of Herod good men? \_\_\_\_\_
119. Did the condition of the Jews under Herod cause them to pray most earnestly for the coming of the Messiah? \_\_\_\_\_
120. Was "the fulness of time" at hand during the reign of Herod the Great? \_\_\_\_\_

## II

——20 points——

*After each one of the following, give the name of the person described:*

1. He was the cause of all the evil and suffering that we know. \_\_\_\_\_
2. He murdered his brother, and God punished him. He had to become a wanderer, with no part in carrying on the promise of the Redeemer. \_\_\_\_\_
3. He was faithful to the true God when the rest of mankind worshipped false gods. God, therefore, ordered him to make an ark in order to save himself and his family. \_\_\_\_\_
4. He is an example of perfect obedience. When God told him to offer his son in sacrifice, he was about to do it when God stopped him. \_\_\_\_\_

5. With a bowl of pottage, he bought his brother's place as the first-born, and in this way became the heir of the promise made to Abraham. \_\_\_\_\_
6. The king of Egypt was deeply impressed with his wisdom and placed him over all the affairs of the kingdom. Through him Jacob and his sons moved into Egypt and waited for the time when God would appoint to them to take possession of the Promised Land. \_\_\_\_\_
7. He was the great leader who saved the Children of Israel from the slavery of the Egyptians. \_\_\_\_\_
8. He succeeded Moses as leader of God's chosen people and led them into the Promised Land. \_\_\_\_\_
9. He was the judge to whom God gave extraordinary strength. \_\_\_\_\_
10. He was the last of the Judges. He gave Israel a king, although this was a sorrow to him and an offense to God. \_\_\_\_\_
11. He was the first king in Israel. When he was obedient to God, he was victorious; when he sinned, God allowed him to suffer defeat. \_\_\_\_\_
12. He was one of the greatest leaders in all the history of Israel—a musician and writer of Psalms, a brave soldier, a great king, and the head of the family from which the Messiah was to come. \_\_\_\_\_
13. He was a great king, famous for building the temple and for his wisdom; his sins brought punishment upon the Children of Israel. \_\_\_\_\_
14. He was a soldier of the Philistines, of great height and strength. Although fully equipped with coat of mail and with heavy implements of war, he was slain by David, who used but a stone and a sling, but who trusted in God's help. \_\_\_\_\_
15. He was the son of Saul, and showed beautiful traits of friendship toward David. \_\_\_\_\_
16. He was a great prophet sent by God to help the Chosen People to be faithful to His law. He worked miracles, and when his work was finished he was carried up to heaven in a fiery chariot with fiery horses. \_\_\_\_\_

17. He also was a great prophet and spoke more about the Messias than any other prophet. \_\_\_\_\_
18. He was the prophet who was made to suffer because he told that God would destroy Juda and send the people into captivity. \_\_\_\_\_
19. He was the last prophet sent to the Jews before John the Baptist. He explained why God permitted them to suffer and tried to bring them back to a better observance of the law. He told them that the Messias would come soon. He also foretold the Holy sacrifice of the Mass. \_\_\_\_\_
20. When "the fullness of time" was at hand a cruel Idu-mean was king in Jerusalem. He had been appointed by the Romans. \_\_\_\_\_

### III

—10 points—

*Match the name of the person with the promise which was made to him.*

- | PROMISE  | PERSON     |
|--|------------|
| 1. He would always be happy in God's friendship if he obeyed. (    )   | A. Abraham |
| 2. The rule of Satan over mankind would be broken by the child whom a woman would bring into the world. (    )   | B. Isaias  |
| 3. God promised to restore man to His friendship if men would worship Him alone and be faithful in His service. He also said never again would He destroy man with the waters of a flood. (    ) | C. David   |
| 4. God told him that his wife would have a son and through his son a blessing would come to all peoples. (    )  | D. Adam    |
| 5. God renewed to him the promises made to Abraham. He would give him numerous children, possession of Canaan, and through his children He would bless all the peoples of the earth. Through him | E. Aggeus  |

God made it known that the Messiah would be born of the tribe of Juda. ( )

6. Through him God sent this message to the Children of Israel: "If you will hear My voice, and keep My law, you shall be My special possession above all people, for all the earth is Mine. And you shall be to Me a priestly kingdom and a holy nation." ( ) F. Noe
7. God made these things known to him, and in his Psalms he told them to the people: that God Himself would come to save mankind, that the Messiah would be the Son of God, that the Messiah would be put to death, and in this way would restore man to God's friendship. ( ) G. Moses
8. Through him God promised to save a few of the Children of Israel, and from them He would make a new people from whom the Messiah would come. ( ) H. Zacharias
9. He told the people that the Messiah would come in a short time, that the kingdom of the Messiah would be spiritual and would include all the nations of the world. ( ) I. Jacob
10. He repeated the messages God had given to Aggeus. He also told that the Messiah would ride into Jerusalem on a colt, that He would be persecuted, but from this struggle His kingdom would be all the more glorious. ( )

#### IV

—50 points—

*Fill in the missing words.*

1. The Old Testament tells of the \_\_\_\_\_  
which God made to man before the coming of \_\_\_\_\_  
\_\_\_\_\_.

2. The Old Testament tells particularly of the promise which God made to the \_\_\_\_\_ at Mt. Sinai.
3. All through the story of the Old Testament is the great promise of the \_\_\_\_\_.
4. \_\_\_\_\_ was the father of the human race.
5. God promised \_\_\_\_\_ that he would always be happy in God's friendship if he obeyed.
6. Adam and Eve \_\_\_\_\_ God. They lost for themselves and for all of us the \_\_\_\_\_ they had with God.
7. Later, evil spread through the world as those who were \_\_\_\_\_ to God married those who were not \_\_\_\_\_.
8. Mankind forgot God, but God selected \_\_\_\_\_ to raise a family that would serve Him and obey Him.
9. God promised Abraham to give the land of \_\_\_\_\_ to his children as their home.
10. Jacob's name was changed to \_\_\_\_\_, meaning a warrior of God.
11. The twelve sons of Jacob became each the father of a tribe, the twelve tribes of \_\_\_\_\_.
12. It was \_\_\_\_\_ that caused Joseph's brothers to sell him as a slave.
13. Before his death Jacob told his sons that a king from the tribe of \_\_\_\_\_ would rule over the Israelites until the great King, the Savior was born.
14. Through Jacob, God made it known that the Messiah would be born of the tribe of \_\_\_\_\_.
15. The Children of Israel called Canaan the \_\_\_\_\_.
16. The Israelites spoke of God as \_\_\_\_\_, a name that means the everlasting and faithful God.
17. Through the years of their wandering in the desert God fed His people with \_\_\_\_\_.
18. The \_\_\_\_\_, given by God to Moses on Mt. Sinai, were not only for the Children of Israel, but for men of all nations and all times.
19. Because he was guilty of a sin of \_\_\_\_\_, God

did not permit Moses to lead the Children of Israel into the Promised Land.

20. After settling in the land of Canaan the \_\_\_\_\_ frequently forgot Yahweh.
21. The \_\_\_\_\_ were great leaders whom God raised up to restore peace to Israel. The Book of \_\_\_\_\_ in the Bible is a record of God's goodness in spite of the weakness of the Israelites.
22. The Children of Israel offended \_\_\_\_\_ when they asked for an earthly king to rule them and fight their battles.
23. The prophets carried messages from \_\_\_\_\_ to man; they also praised God in a special way.
24. God made known to David many things about the future. In his Psalms, which form one of the books of the Bible, David told many things about the \_\_\_\_\_.
25. The Lord told Solomon to ask for anything he desired, and Solomon answered: "Give your servant an \_\_\_\_\_ heart to judge Your people."
26. When the Children of Israel were \_\_\_\_\_ to God and His worship, they had His protection. When they were \_\_\_\_\_, God withdrew His help and they suffered.
27. The \_\_\_\_\_ were messengers sent by God to point out the sins of Israel, to warn them of punishments and to promise them blessings.
28. Isaias made known that the Messiah would be born of a \_\_\_\_\_.
29. Isaias especially told how \_\_\_\_\_ other peoples besides the Children of Israel would be invited to the kingdom of the Messias.
30. Isaias made it very clear that the kingdom of the Messias would bring about the \_\_\_\_\_ of sins.
31. Isaias told that the Messiah would die as a \_\_\_\_\_ for the sins of the world.
32. The prophet Jeremias told the Chosen People that they must first keep the \_\_\_\_\_, and then their sacrifices would be pleasing to God.
33. The Children of Israel are called \_\_\_\_\_ because

- most of those who returned to Jerusalem after the exile were of the tribe of Juda.
34. God brought about the return of the Children of Israel to Jerusalem to prepare the way for the \_\_\_\_\_.
  35. Forgetfulness of God's \_\_\_\_\_ always brought suffering on the Chosen People.
  36. The Messiah was to come into the world through the \_\_\_\_\_, to whom belonged the family of \_\_\_\_\_.
  37. Many of the things that the \_\_\_\_\_ told about the Messiah are recorded in the life of Jesus.
  38. After their return to Jerusalem the Jews were ruled by the \_\_\_\_\_. At first they were under the power of the \_\_\_\_\_.
  39. Years later the \_\_\_\_\_ became the rulers of the world; the Jews also came under the power of the \_\_\_\_\_.
  40. When the time for the Messiah had come, the \_\_\_\_\_ were ruling the world as the \_\_\_\_\_ and \_\_\_\_\_ had done.

## SCORE

I.....	120
II.....	20
III.....	10
IV.....	50

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Total .....200

## KEY

I.	1. Yes	21. Yes	41. No	61. Yes	81. No	101. No
	2. No	22. Yes	42. Yes	62. Yes	82. Yes	102. No
	3. No	23. No	43. No	63. No	83. No	103. Yes
	4. Yes	24. Yes	44. No	64. Yes	84. No	104. Yes
	5. No	25. Yes	45. Yes	65. Yes	85. Yes	105. No
	6. No	26. Yes	46. No	66. Yes	86. Yes	106. No
	7. No	27. No	47. Yes	67. Yes	87. Yes	107. Yes
	8. Yes	28. No	48. Yes	68. No	88. Yes	108. Yes
	9. Yes	29. No	49. Yes	69. No	89. Yes	109. No
	10. Yes	30. No	50. Yes	70. Yes	90. No	110. Yes
	11. Yes	31. Yes	51. No	71. No	91. Yes	111. No
	12. No	32. Yes	52. No	72. Yes	92. Yes	112. No

13. Yes	33. No	53. Yes	73. Yes	93. No	113. Yes
14. Yes	34. Yes	54. Yes	74. Yes	94. Yes	114. Yes
15. No	35. Yes	55. No	75. No	95. No	115. Yes
16. No	36. No	56. No	76. Yes	96. Yes	116. No
17. Yes	37. Yes	57. Yes	77. No	97. No	117. No
18. No	38. No	58. No	78. Yes	98. No	118. No
19. Yes	39. Yes	59. Yes	79. Yes	99. Yes	119. Yes
20. No	40. No	60. Yes	80. No	100. No	120. Yes

II.	1. Adam	6. Joseph	11. Saul	16. Elias
	2. Cain	7. Moses	12. David	17. Isaías
	3. Noë	8. Josue	13. Solomon	18. Jeremias
	4. Abraham	9. Samson	14. Goliath	19. Malachias
	5. Jacob	10. Samuel	15. Jonathan	20. Herod

III.	1. D	6. G
	2. D	7. C
	3. F	8. B
	4. A	9. E
	5. I	10. H

IV.	1. promises, our Lord	21. Judges, Judges
	2. Children of Israel	22. God
	3. Messias	23. God
	4. Adam	24. Messias
	5. Adam	25. understanding
	6. disobeyed, happiness	26. faithful, unfaithful
	7. faithful, faithful	27. prophets
	8. Abraham	28. virgin
	9. Canaan	29. all
	10. Israel	30. forgiveness
	11. Israel	31. sacrifice
	12. jealousy	32. Ten Commandments
	13. Juda	33. Jews
	14. Juda	34. Messias
	15. Promised Land	35. law
	16. Yahweh	36. Jews, David
	17. manna	37. prophets
	18. Ten Commandments	38. high priest, Persians
	19. disobedience	39. Greeks, Greeks
	20. Israelites (Chosen People, Children of Israel)	40. Romans, Persians, Greeks



## High School Religion

### THE TRAINING OF THE TEACHER OF HIGH SCHOOL RELIGION

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EDITOR'S NOTE: This paper was presented by Father Resch at the recent meeting of the Secondary School Department of the Catholic Educational Association held during the annual convention of the Association in Kansas City, March twenty-seventh and twenty-eighth.

Of all the factors that combine to make the teaching of a high school Religion class successful (a capable teacher, interested pupils, attractive text-books, well-planned courses and syllabi, conveniently arranged classrooms, material teaching aids, etc.) the teacher of Religion is undoubtedly the most important factor and our prime concern today. "Perfect schools are the result not so much of good methods as of good teachers," wrote Pius XI in his Encyclical on the Christian Education of Youth. He then proceeded to delineate good teachers in general.<sup>1</sup>

In particular, what ensemble of elements and traits should we expect to find united in a person commissioned to teach Religion to the boys and girls in our Catholic high schools?

1. The teacher of Religion must, first of all, have the mind of the Church on education in general. For him (or for her) education must consist in forming Jesus Christ in souls, in making Him known, loved, and served. The late Pope Pius XI stated the mind of the Church very succinctly when he wrote: "The proper and immediate end of Christian educa-

<sup>1</sup> Three Great Encyclicals, Paulist Press, 1931, p. 66.

tion is to cooperate with divine grace in forming the true and perfect Christian—that is, to form Christ Himself in those regenerated by Baptism.”

2. The teacher of Religion should exemplify this objective of Christian Education in his own life. He is not qualified to teach if he does not practice Religion in an exemplary manner. It will not be sufficient for him merely to have the faith; he must be possessed of a strong spirit of faith; he must have intimate religious convictions which he does not fear to express outwardly on all occasions. The renunciation and detachment demanded by the Gospel must be evident in his conduct, no matter what his particular state of life, be he priest, religious (nun or Brother), or lay professor. In short, “his judgments, the principles of his conduct, as well as the actions of his life, are inspired by faith and regulated by the maxims of the Gospel, . . .”<sup>2</sup>

3. He should have pedagogical training, that is, knowledge of the science of teaching, and as much practice in the art as possible. He must know how to keep a class attentive and interested, studious and enthusiastic. He must understand what it means to conduct a class in a school, particularly in the complicated set-up of the modern high school. He must know how to submit his individual teaching assignment to the general system of management and discipline prevailing in the school in which he teaches Religion.

4. Our teacher of Religion must be duly qualified for teaching in a high school. He ought, therefore, to be prepared to teach—and actually teach—other academic branches in the high school where he wishes to teach Religion also. Otherwise he will not understand adequately the mind and school problems of high school students; nor will he have, in the esteem of the students, the respect they will naturally have only for a regular faculty member. The course of Religion is frequently presented inadequately when a teacher comes from the outside to give Religion only. I know that many in this country would find cause for disagreement on this point, but we believe that the course of Religion is served best when all or the majority of the faculty teach Religion to their classes.

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<sup>2</sup> *Constitutions of the Society of Mary* (Art. 301).

5. The teacher of Religion must, like any teacher, have the character and personality of a leader who pleases those he is called upon to lead. He must have an enthusiasm for the things of God, an alert mind, and a balanced character. He must be cheerful, kind, patient, courteous, frank, ingenious, energetic, and persevering in dealing with his pupils. He should possess the virtue of justice, almost conspicuously. Put negatively, he must not be narrow, "crabby," scrupulous, conceited, and (or) inclined to harshness or partiality. As character and personality can be moulded and built, those in charge of training the prospective Religion teacher can work at the removal of blemishes and the development of desirable traits.<sup>8</sup>

6. The teacher of Religion must have an understanding of human nature with a deep sympathy for the same. He must, in particular, understand modern youth of high school age, and be acceptable to the young people to whom he is sent to teach Religion. Any teacher must be a psychologist; but the teacher of Religion, above all, must touch the soul of his pupils. The Very Rev. Francis J. Kieffer, S.M., the Superior-General of the Marianists, in his recent work, *Education et Equilibre* (p. 331), points out "this psychological factor which is of great importance in reaching the mind and heart of youth through religious instruction. The philosophers of the Middle Ages used to say: *Quidquid recipitur, per modum recipientis recipitur*. If you wish to make anything at all penetrate into the soul of a young person, start by knowing that soul, so as to accommodate truth to the disposition of him who is to receive it." In other words, the teacher of Religion must know how to find his way into the hearts of his students.

7. The teacher of Religion must be religious in the sense that he is genuinely pious, that is, he must love God and be prayerful; for only such a master can communicate the spirit of piety so essential to the formation of our youth in Religion. The training of Religion is a matter of the heart and mind, but principally of the heart. "Some teachers seem to be afraid

<sup>8</sup> Cf. Brother Philip, F.S.C., "Qualities of the Catechist," *Journal of Religious Instruction*, December, 1939, pp. 284-293.

to make their pupils too pious," says Brother Cassian Ephrem, F.S.C.; "they do not make them aim high enough in the spiritual life. This is a sad mistake."<sup>4</sup> Teachers, and especially standardizing authorities, are only too apt to over-stress doctrine. Doctrine is essential and most important; but it can remain quite sterile and fail to carry over into practice. "Religious education has too long been identified with religious instruction," writes Bishop Noll; "if the assumption were correct the best informed Catholics would necessarily be the most spiritual men and women."<sup>5</sup> A few years ago the Notre Dame Religious Survey (1930-1931) asked the question: "Did your high school neglect any important feature of your training?" Twenty-five per cent of the replies mentioned the lack of spiritual training. "Yes," said one, "it failed to develop in me a personal love of God and our Lady." "Religion was taught," said another, "but not in the proper way, I think, for personal sanctification." "It failed," said a third, "as far as personal sanctification is concerned." Another survey, conducted by Sister M. Antonina, C.D.P., of Our Lady of the Lake College, San Antonio, Texas,<sup>6</sup> put a similar question to several hundred high school graduates: "What were the things that the school failed to give you?"—"How to pray and meditate," "Did not set up Christ as a Friend," "Value of personal sanctification," were some of the answers; and one remarked: "Failed to give me a teacher who was religious himself."

8. As to the necessary doctrinal preparation of the teacher of high school Religion, we are not ready—nor have we any authority—to state it in the accepted terms of semester hours of specific preparation. Dr. Cooper of the Catholic University, in an article in the *JOURNAL OF RELIGIOUS INSTRUCTION* for September, 1939,<sup>7</sup> postulates as sufficient preparation twenty-four semester hours, in this proportion: six semester hours in methods, twelve in content, and six in guidance.

The various teaching orders will naturally have developed

<sup>4</sup> Brother Cassian Ephrem, F.S.C. "Teaching the Saints," *Journal of Religious Instruction*, February, 1940, p. 501.

<sup>5</sup> The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, *What Is Wrong with Our Schools?* (Our Sunday Visitor Press), No. 126, p. 4.

<sup>6</sup> Sister M. Antonina, C.D.P., "Religion in the Catholic High School," *Journal of Religious Instruction*, June, 1933, pp. 852-867.

their own system of training their teachers of Religion. I am able only to tell you factually what we, the Marianists of the St. Louis Province, give to our prospective teachers to equip them for the important function of instructing their high school classes in Religion. In addition to forming in these prospective teachers the fundamental elements enumerated up to this point, we supply all, not merely a selected few, of our teachers-in-training, with a selection of thorough courses in the Religion department.

In the space of their four years' college and normal school training (Novitiate and Scholasticate years, we call them) they will have obtained the following sum-total of religious instruction:<sup>8</sup>

Course	Basic Text	Hours per week	No. of weeks
A Comprehensive Survey of Christian Doctrine, at College Freshmen level.....	<i>Dogma, Moral, Worship</i> (McVey) .....	3	21
Mariology, General .....	Neubert .....	1	42
Special to S.M.....	" .....	1	42
Liturgy .....	Source Material .....	1	42
Ecclesiastical Latin:			
Liturgical and Patristic Texts.....	.....	2	42
Holy Scripture:			
Old Testament, Commentary .....	Knecht .....	2	42
New Testament .....	The Text Itself .....	1	21
Asceticism:			
Interior Life .....	Neubert .....	3	32
Mental Prayer .....	Si:rlar .....	3	10
Particular Examen .....	Chevaux-Girardet .....	2	10
Religious State:			
Fundamental Principles and Vows.....	Simler .....	2	32
History of Religious Orders.....	Original Course .....	1	21
History of the Society of Mary.....	" .....	1	21
Constitutions of the S.M.....	Commentary .....	4	42
The Commandments:			
Catholic Ideal of Life.....	Cooper I .....	3	18
The Sacraments: Motives and Means of			
Catholic Life .....	Cooper II .....	3	18
Christ and the Church.....	Cooper III .....	3	18
Methods of Teaching Religion.....	Sharp .....	3	18
Ascetical Theology .....	Tanqueray .....	3	18
Sodality Science .....	Original Course .....	3	18
Liturgical Chant, Theory, Practice.....	Liber Usualis .....	2	4 yrs.

<sup>8</sup> Rev. John M. Cooper, "The Preparation of Teachers of Religion," *Journal of Religious Instruction*, September, 1939, pp. 54-64.

<sup>9</sup> Philosophy (especially Ethics and Theodicy as basic courses in natural religion) is part of our teachers' equipment; but these courses are listed and given in the Philosophy department.

This list of courses and hours, with the grades obtained in each, is inscribed upon a formal certificate issue to the young Brother, who is then sent into the high schools of the Province, judged fit to do justice to a class in Religion on the level of his other qualified high school capacities.

Naturally, from time to time we will change the basic texts and enrich the course as listed on this *First Diploma of Religious Instruction*. We experience the difficulty, generally felt, I believe, of selecting basic texts properly suited to our purpose. The otherwise excellent College Religion manuals are somewhat below the needs and level of our teachers-in-training; the manuals of theology for use in seminaries contain much matter that is useless and inappropriate for prospective teachers of high school Religion. We make no attempt to reduce the hours and weeks to the perhaps more readily understood so-called standard figures and nomenclature; we prefer to remain practical and independent of outside interference in this matter of regulating the formation of our religious teachers. We realize that each teaching order has methods, traditions, and points of emphasis that are integral parts of its existence and action, which must not be sacrificed in the almost unavoidable process of bringing all outstanding qualities down to a general standard, which, despite a nice and orderly appearance on paper and in printed syllabus, may often be equivalent to the merely average and decidedly mediocre.

I would like to submit that when all the foregoing eight elements are present in a teacher of high school Religion, they will equip him (or her) splendidly to "put over" the Religion class to our boys and girls. I remark that among these elements we have not listed any requiring the teacher to be a theologian or even to have passed through a seminary course of Religion. A widespread suspicion of their inadequacy has come to make many of our genuinely experienced and successful lay-religious teachers feel that they lack both the fitness and the vocation to teach Religion to their own high school students.

For the satisfaction, reassurance, consolation, or gratification of this great number of our esteemed high school Re-

ligion teachers, I may add that our list has not found the priestly character to be an essential among the traits of the high school Religion instructor. We are well aware of the text of Canon 1373 of the Code which states that "the young people who attend higher schools are to receive a fuller religious training, and the bishops shall see that this training is given by priests conspicuous for their zeal and learning." (trans. Woywood.) To understand the import of this Canon it suffices to replace it in its context, where one will easily see that the desire of the legislator is merely to assure competent teachers for the religious instruction in the secondary and higher classes of all schools. Now by right and in fact such teachers, of course, are, above all, selected from among the priests; in virtue of their sacred character they have the right and the duty to teach doctrine; in fact, their theological formation should have prepared them for this in a very special manner. Nevertheless, the legislator has not intended to exclude from this teaching of Religion the layman, and certainly not the lay-religious who by special vocation are auxiliaries to the priests and the bishops, especially when, by a more complete religious formation, they have proved themselves apt for this function. Such an interpretation follows from the official directions of the Church, in particular from the important decree of the Sacred Congregation of the Council of January, 1935, which recommends simply that religious instruction in schools and colleges be confided to competent instructors (III, 1, a, c; 4). This is the interpretation and the general practice of the religious teaching Congregations, as one may observe in a writing of the Superior-General of the Brothers of the Christian Schools (Rome, February 19, 1938, pp. 100-101).

9. The teacher of Religion, the beginner as well as the experienced teacher, will take his Religion teaching assignment and preparation as a matter of conscience. He will not hesitate, at his regular confessions, to examine himself on the questions: Have I neglected to study my Religion? Do I give the proper care to the preparation of my religious instruction? He will feel obliged in conscience to pursue his own personal instruction and his teacher preparation in the



mysteries of our holy Religion by continued study, reading, reflection, meditation, and assimilation. "Do you feel qualified to teach Religion to your high school seniors?" I asked a lay-religious teacher recently. His answer was an emphatic YES, and he added: "Besides regular Religion study, daily spiritual reading and meditation for over twenty years have helped and developed me efficiently. Teaching Religion is my hobby."

With us, the young teacher-in-service is not left in peace with the achievement of his *First Diploma of Religious Instruction*. Just as the Church Law imposes upon the Junior Clergy obligatory post-seminary study, so does the Rule oblige the Junior Religious to submit himself for a period of ten years from his first profession to a yearly program of Religion study and examinations.

While the courses in Religion given to our Novices and Scholastics are lecture courses, those given to the teachers-in-service must necessarily vary in the manner of presentation. In the past ten years they have been given partially as lecture courses at summer schools, but principally as correspondence courses, demanding the personal study of texts and the preparation of original research papers to be submitted to a Supervisor of Religion several times a year. The general matter of this "postgraduate" Religion course is determined by our Customary, which allows convenient and prudent latitude for the selection of definite subjects and up-to-date basic texts.<sup>9</sup> During the past decade of years, Brothers in this class have covered the following:

<i>Descriptive Title of Course</i>	<i>Basic Text</i>	<i>Year</i>
Advanced Religion Methodology .....	Methods of Teaching Religion, McMahon .....	'30-'31
Catholic Sociology .....	The Four Great Encyclicals.....	'31-'32
New Testament Studies.....	Standard Commentaries .....	'32-'32
The Holy Sacrifice of the Mass.....	Missal and Standard Texts .....	'33-'34
Mariology .....	Marian Doctrine of St. John Damascene, Mitchel .....	'34-'35
History of the Society of Mary.....	S. M. Documents and Texts.....	'35-'36
Dogma: Creation .....	God and Creation, Chetwood.....	'35-'36
Redemption .....	God the Redeemer, Herzog.....	'36-'37

<sup>9</sup> "The second degree is awarded after a series of annual examinations bearing on Christian Doctrine, Apologetics, Sacred Asceticism, and History of the Religious State, especially in the Society of Mary." (Book of Customs of the Society of Mary, p. 91.)



Sacramental Theology .....	Channels of Redemption, Herzog.....	'37-'38
Foundations of Morality.....	Foundations of Morality	
	Ruland-Rattler .....	'38-'39
Ascetical and Mystical Theology.....	An Introduction to Ascetical and	
	Mystical Theology, Goodier.....	'39-'40

The foregoing list represents the content that is found on the *Second Degree Diploma of Religious Instruction* which we give to our Junior Religious after they have, during ten years, successfully completed their second course of supervised Religion study. The actual certificates of individual teachers would show variations, because in the course of the ten years we might, and do, change both the precise subject matter and the basic text according to needs and circumstances. We do not believe in setting down a permanent list for ten years' study, because we prefer to keep abreast of the times by a sane variety and a frequent re-adaptation to the needs of the hour.

Even after our religious have completed their regular studies in Religion as Junior Religious, they are held to weekly and daily community Religion-study hours for which we have no prescribed detailed program or examination. As a typical suggestion under this point I would mention the example of teachers-in-service who, in their personal studies of Religion, follow the lead and guidance of the JOURNAL OF RELIGIOUS INSTRUCTION, a periodical which offers helpful material that they cannot get elsewhere. From this class of teachers we should expect that there would emerge some who would engage in research activities relative to the study of Religion.<sup>10</sup>

The Religion class of each Religion teacher is inspected once each year by the Community Inspector or Supervisor of Schools. The visitation is made not so much with a view to observing pupil accomplishment as to controlling teacher ability and procedure. It will be recalled that the Decree of the Sacred Congregation of the Council, cited above, called for the annual inspection of all schools of religion in a diocese. (III, 2.)

<sup>10</sup> As suggested, for example, by Ellamay Horan, "Some Psychological Problems in the Teaching of High School Religion," *Journal of Religious Instruction*, April, 1938, pp. 685-693.

Besides this annual and more formal inspection, I might mention the more frequent and less formal visits paid to the Religion classes by the principal of each school as a source of many helpful hints and advices to the teachers of Religion.

In their solicitude for the training of the Religious teacher, diocesan authorities will now impose super-additional study requirements upon Brothers and Sisters who are teaching Religion. The religious teacher, of course, knows how to submit and accept the added burden, and draw the utmost profit from the proffered opportunity. "Can one do too much in the preparation of one's Religion work?" he will say. Yet we must not recoil before the statement that standardizing agencies in the matter of Religion can, besides conferring undoubted benefits, become as intricate, as burdensome, as superfluous, as interfering, as obnoxious, as self-defeating and self-deceiving, as some of the other educational set-ups with their endless requirements that eat into the lives and energies of our hardworking teachers.

The preparation and training of the Religion teacher never ceases. The good Religion teacher is convinced of this, and that, too, is an important trait of the ideal religious instructor. He is never satisfied with his preparation, with his methods, with his texts, with himself. He goes on solving the problems that arise in his Religion classroom and meeting the new requirements that are laid down for him making himself fully competent both spiritually and professionally for his sublime mission.

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FROM THE COLLECT FOR THE MASS OF  
ST. DE LA SALLE (MAY 15th)

"O God, who didst raise up . . . John Baptist for the Christian education of the poor and the strengthening of youth in the way of truth . . . grant, we beseech Thee, that . . . we may burn with zeal for Thy glory in the salvation of souls."

By Brother Finn Barr, "Catholic Delinquent Boys (V)," *The Sower*, No. 132 (July-September, 1939), p. 136.

## College Religion

### LAY PRIESTHOOD: A BASIS FOR CATHOLIC ACTION

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To many mentally energetic college students who have been stimulated to serious thought about the obligations of Catholic Action there may occur the question, What supernatural, juridical fitness has the Catholic layman or laywoman to collaborate with the pope and with the bishops in Catholic Action? What anointing has the ordinary Catholic business man or Catholic mother which ordains him or her to assist in the priestly work of sanctifying souls? Not what natural talents or accidental benefits of education, but what supernatural powers, what interior insignia of office do all Catholics possess which qualify them to receive a commission from the pope, that obligates them to participate in the apostolate of the hierarchy of the Church?

Specialization, the student observes, seems to rule in the departments of the college and outside in all walks of life. How explain this universal appeal to "Catholics of every social class"?

Laymen and laywomen attend study clubs, promote triduum and annual retreats, correct un-Christian abuses in industrial plants, foster Catholic rural life conferences, do case work in diocesan charitable societies, and the like.

These are laudable works. But the future leaders of Catholic Action should know what lies beneath these external activities. Our colleges should lay a solid, supernatural basis for Catholic Action, a foundation based on a clear understanding of the fundamental fitness of the laity to be called to the exalted privilege of collaborating with the Vicar of Christ and the successors of the apostles.

For the sake of clarifying the issue, we might consider instances in the natural order where collaboration is impossible. A mining engineer does not seek the assistance of an astronomer. A radio technician does not look for aid from a botanist. On the other hand, the chief surgeon in a hospital calls to his side doctors and interns. Legislators consult lawyers. Possibility of collaboration depends, in these cases, upon a similarity of training which fits men to engage in the same type of work.

By analogy it might appear at first that the laity have no capacity for collaborating with the pope and the bishops in the priestly work of sanctifying souls. The training and occupations of clergy and laity differ widely. The members of the hierarchy, to prepare themselves for the ministry, have spent years of specialized study in moral and dogmatic theology, in canon law, scripture, and liturgy. Many of the faithful, perhaps the majority, are acquainted with but the minimum essentials of doctrine. Grocers, carpenters, tailors, electricians, farmers, storekeepers, salesgirls, stenographers, maids, teachers, nurses—their occupations have little in common with the functions of bishops and priests.

But let us suppose that the faithful all had a clear, adequate, even deep understanding of Catholic dogmas and church laws. It is not knowledge alone which qualifies one for Catholic Action. Something more than education in the Sacred Sciences is required of the leaders of Catholic Action, the hierarchy. The priest must receive a sacrament, Holy Orders, after he has completed his studies. His superior, the bishop, must be consecrated and receive jurisdiction over a diocese. Hence the complete knowledge which some of the faithful might have of all the truths of dogma would not of itself qualify them for the apostolate. Many an atheist has

a comprehensive and profound understanding of Catholic doctrine.

It is not in similarity of exterior activity nor in intellectual attainments that we can find the source of the obligation and power of the laity to assist in saving souls. Even sanctifying grace is not a mark or distinction of one destined for Catholic Action. A catechumen could make an act of perfect love of God, and through Baptism of desire, receive sanctifying grace. But he would remain without any power or commission to participate in the official worship of the Church until he received Baptism of water and fell under the Church's external jurisdiction.

What, then, is the sign of one empowered and deputed to engage in Catholic Action? Since the clergy possess certain insignia of office by reason of the sacramental character received in Holy Orders, there is suggested an inquiry into the sacramental characters which the laity possess. On investigation we find that in Baptism and in Confirmation the great Commander-in-Chief of Catholic Action, Christ Jesus, has impressed on the souls of His followers two seals or marks. Further study shows that these two characters are especially insignia of Christ's holy priesthood. They constitute the faithful a lay priesthood, destined to assist the members of the ordained priesthood, those who possess the third seal of Orders. In this common priesthood of Christ is a fundamental sacerdotal unity, imperfect though it be, which underlies Catholic Action and the collaboration of hierarchy and laity.

Before discussing the priesthood of the laity in detail, it will be advisable to refer again to a distinction indicated above. All the faithful share in Christ's priesthood; but the laity—and we stress this now to avoid misunderstanding—do not share the prerogatives or powers which come with Holy Orders. This premised and kept in mind, we can confidently proceed to show how the doctrine of the priesthood of the laity provides a sound basis on which to rest the fitness, the powers, and the duties of the laity to collaborate with the pope and with the bishops in the priestly apostolate. We can say truthfully that all the faithful are destined for

the *priestly apostolate* because, to a certain extent, all the faithful are *priests*.

The priesthood of the laity is not a novel theory. It is a truth taught by St. Peter and St. John, by Saints Irenaeus, Chrysostom, Jerome, Augustine, Leo the Great, and Thomas Aquinas. The prince of the apostles calls the faithful "a chosen generation, a *kingly priesthood*" (I Pet., II, 9). St. John: Christ "hath made us a kingdom, and *priests* to God and His Father" (Apoc., I, 6). St. Irenaeus: "All the just have a *priestly ordination*" (Adv. Haer., VIII, 3). St. Chrysostom: You were made a *priest at baptism*" (Hom. 3 in II Cor.). St. Jerome: Baptism is "the *priesthood of the laity*" (C. Lucif. IV). St. Augustine: "Just as we call *all Christians* because of the mystic chrism, so we call *all priests*, because they are members of one Priest" (City of God, XX, 10).

St. Leo the Great, on an anniversary of his elevation to the sovereign pontificate, told the rejoicing people: "You have good reason to celebrate this anniversary, for by Baptism, according to the teaching of St. Peter, the royal dignity of the priesthood is common to all of you. The anointing of the Holy Spirit has consecrated all of you as *priests*."

The phrase *priesthood of the laity* has been sanctioned by many Fathers and Doctors of the Church. However, there undoubtedly were differences in the precise meaning which these holy teachers attached to that phrase. Some took it in a derived sense, as meaning that priests and laity are both priests, but in different ways and in different degrees. Others took it, or better, the scriptural texts which are adduced in proof of the doctrine of the priesthood of the laity, in a purely symbolical meaning, as though priesthood is predicated of the laity as a body, because that body has a ministerial priesthood of those in Holy Orders, and not as though the individual laymen were to be considered priests. This opinion can scarcely be said to leave any power in the priesthood of the laity. Generally theologians understand a mystical but real priesthood subordinated to the ministerial priesthood of those in Orders.<sup>1</sup>

<sup>1</sup> Cf. The "Teaching of Tradition Concerning the Priesthood of the Faithful" (a translation from *La Vie Liturgique*, X, 3) in *Orate Fratres*, IX, 410-416, July, 1935.

The definition of St. Thomas of the sacramental character has been adopted in this article. The Angelic Doctor affirms categorically the connection between the sacramental characters and the priesthood of Christ. These sacraments, Baptism, Confirmation, and Holy Orders, impress indelible marks or seals on the soul. Now these sacramental characters, says St. Thomas, "are nothing else than *certain participations of Christ's priesthood*, flowing from Christ Himself."<sup>2</sup> The seals imprinted on the soul at Baptism and Confirmation are graduated initiations of the Christian into the sacred priesthood of Christ. Holy Orders represents the highest and fullest sharing of this sacerdotal dignity. Hence, in the technical theological sense, only those in Orders are strictly priests, because the sacrament so definitely distinguishes them from members of the lay priesthood.

Baptism is the first step in the initiation into Christ's priesthood. The power it confers is passive as befits infant members of the Church. Baptism opens the way to the reception of other sacraments and deposes the new comers to render divine worship according to the rites of the Church. It cleanses us from original sin, makes us children of God, and coheirs with Christ. These astounding effects are always stressed in catechisms. But Baptism produces another effect, one often overlooked—Baptism associates us in the priesthood of Christ. We are conformed to Christ not simply as to a brother, not simply as adopted sons of God, not simply as coheirs of heaven: we are conformed and joined to Christ as to the great *High Priest*. We are made like to Him as *priests*.

Confirmation is the second step in the progressive initiation into the priesthood of Christ. Each sacramental character is an insignium of office. Baptism stamps upon us the mark of Christ the Priest and gives us the spiritual strength to attain personal salvation. Confirmation deepens the mark of baptismal priesthood and confers a social power. Confirmation commissions us to defend the Faith, to combat the enemies of the Church. It ordains us to render official service to the fellow members of the Mystical Body into which

<sup>2</sup> *Summa Theologica*, III, 63, 3.



we were incorporated at Baptism. As Mgr. Civardi observes, "Confirmation could well be called the Sacrament of Catholic Action."<sup>3</sup>

The crowning sacrament of the priesthood is Holy Orders. It decisively distinguishes the clergy from the laity. The faithful who have received the seals of Christ the High Priest in Baptism and Confirmation and so share in His priesthood, nonetheless always remain subordinate to those who have the plenitude of priestly power, and always remain subject to the hierarchy possessed of jurisdiction.

"There is nevertheless but one single priesthood, since the priesthood of Christ is but one." How then are we to preserve this unity and yet draw the necessary line of demarcation between the essentially different priesthoods of the clergy and the laity? According to Karl Adam, "the visible priesthood must have its inner differentiation, according to the intimacy with which its holders are incorporated into the priesthood of Christ, and consequently, according to their sacramental authority to realize that priesthood. It is in this sense that Catholic theology definitely distinguishes the specific priesthood from the priesthood of the laity, not as though the latter did not imply a genuine participation in the priesthood of Christ. St. Augustine (*De Civ. Dei*, XX, 10) and St. Thomas (III, 63,3) are preeminent in insisting that it does."<sup>4</sup>

The priesthood of the laity in the Mystical Body of Christ has been enunciated clearly by recent popes. In *Miserentissimus Redemptor*, May 8, 1928, Pius XI, the pope of Catholic Action, rested the duty of reparation to the Sacred Heart on the priesthood of the laity, forcibly reminding them that it is in a very real sense that they are fellow sharers in this priesthood:

The Apostle admonished us . . . having become partakers of His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins" (Heb. V, 1). For not only are they partakers in the mystery of this priesthood and in the duty of offering sacrifices and

<sup>3</sup> Mgr. Luigi Civardi. *A Manual of Catholic Action*. Translated from the Italian by C. C. Martindale, S.J., New York: Sheed & Ward, 1936, p. 68.

<sup>4</sup> Karl Adam. *The Spirit of Catholicism*. Rev. ed. New York: Macmillan, 1936, p. 143.



satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices . . . but also those Christians called, and rightly so, by the Prince of Apostles "a chosen generation, a kingly priesthood" (I Pet. II, 9) and who are called to offer sacrifices for sin" (Heb. V, 1) not only for themselves but for all mankind, and this in much the same way as every priest.

How easy it is to explain the rights and obligations and dignity of Catholic Action according to the glorious doctrine of the priesthood of the laity in the Mystical Body of Christ!

"Catholic Action is a law of unity. It is a law of the Christian life, for Catholicism is a living organism rather than regimented organization."<sup>5</sup> This is tantamount to saying that Catholic Action is a law of the Mystical Body. For the Mystical Christ is a vital, organic, collective personality.

"Catholic Action is a collaboration with the pope and with the bishops. It is therefore necessary that it be dependent upon the pope and the bishops, that it be directed by them, and that it move within the limits assigned and approved by the teaching Church . . . Catholic Action is simply a help to the hierarchy. Divinely constituted, the hierarchy cannot cede to others its powers and apostolic functions; but it can share with the faithful its hierarchical mission."<sup>6</sup>

But the doctrine of the priesthood of the laity in the Mystical Body suggests no encroachment on the powers of the hierarchy. St. Paul, the theologian of the Mystical Body, forestalled any pretense to an equality of all members in the Church.

"In one body we have many members, but all the members have not the same office."<sup>7</sup> "If the whole body were the eye, where would be the hearing?"<sup>8</sup> The lay priesthood of the faithful is taught and governed by the hierarchy. Only the bishop can confer Confirmation, the "Sacrament of Catholic Action," and it is for him to regulate the exercise of the power it confers for Catholic Action. He deter-

<sup>5</sup> Archbishop Amleto Cicognani. Address of the Apostolic Delegate delivered at the Catholic Charities Convention, New York City, October, 1933. *The Catholic Mind* (XXXI, No. 21), Nov. 8, 1933.

<sup>6</sup> Ibid.

<sup>7</sup> Rom. XII, 4.

<sup>8</sup> I Cor. XII, 17.

mines the manner in which the faithful shall "share" the hierarchical mission.

The priesthood of the laity is an astonishing truth to most Catholics. "How many baptized and confirmed persons would not be vastly surprised—even more vastly thrilled—to know that they share with the clergy in the only priesthood that counts, that of Christ. The priest, the *pontifex*, is the bridge-builder, the mediator, the link between God and man. Only Christ can bridge the gap between God and man: 'For there is one God, one mediator also between God and men, himself man, Christ Jesus.' (I Tim. II, 5)."<sup>9</sup>

Why has the doctrine of lay priesthood not been emphasized for so many centuries? Because the heretics of the Reformation insisted that "all Christians, without distinction, are priests of the New Testament, and they all enjoy an equal spiritual power," an error condemned by the Council of Trent.<sup>10</sup> However, if we may judge from the way the Holy See has spoken in recent years, the danger of misinterpretation is passed. Distinguished theologians and spiritual guides in increasing numbers are recommending that this inspiring truth be urged more forcibly on the attention of the laity. Abbé Anger, author of a classic on the Mystical Body, says, "If this (doctrine) is forgotten, the greatest damage is wrought to their (the laity's) supernatural life, and their intelligent sharing in the liturgy of the Church."<sup>11</sup>

A final word about stressing the priesthood of the laity in our colleges. All Catholic schools must be centers of Catholic Action. Pius XI, in a letter of February 4, 1934, to the bishops of Colombia, wrote that it was not sufficient that centers of Catholic Action should arise *alongside* universities and secondary schools, but that it was necessary that these centers be multiplied *in* all such institutions. And Cardinal Pacelli, in June, 1936, wrote: "The Supreme Pontiff on many occasions has declared with insistence that the formation of the spirit of the apostolate proper to Catholic

<sup>9</sup>Gerald Ellard, S.J. "The Liturgical Movement." *Thought*, December, 1932.

<sup>10</sup>Denzinger, Bannwart. *Enchiridion Symbolorum*, 960.

<sup>11</sup>Anger, Burke. *The Doctrine of the Mystical Body of Christ*. New York: Benziger Bros., 1931, p. 152.

Action is *an essential element of education* in these modern times, a sure bulwark of the Christian life."<sup>12</sup>

To motivate their students, teachers of Catholic Action must inspire their charges with a driving enthusiasm to persevere in works often burdensome and time-consuming. Such an enthusiasm must spring from a strong sense of responsibility for the Mystical Body and its members. "The sense of responsibility and the sacrificial spirit can only be developed through intense participation in the priesthood of Christ. . . . Only the school that leads its students on to this way of Catholic living and Catholic Action is able to justify its title to existence as a training school of efficient co-workers of the ordained priesthood of the Church."<sup>13</sup>

What better motive can teachers urge than the sacred duty of the lay priesthood to assist the ordained priesthood? Has not Pius XI himself said that "Baptism and Confirmation impose—among other obligations—this apostolate of Catholic Action?"<sup>14</sup> Each individual baptized and confirmed Catholic, regardless of age, sex, or social standing, bears in his or her soul two seals, the marks of Christ the Priest. To Christ the Priest we are conformed as priests.

There is, then, underlying Catholic Action a sacerdotal unity, a unity imperfect yet real. In this unity we find the answer to the question about the intrinsic qualification of the faithful to share in the apostolate of the hierarchy. Since *all* the faithful participate in the *priesthood of Christ*, all have a supernatural fitness to assist the hierarchy in the *priestly* work of Christ, the salvation and sanctification of souls.

<sup>12</sup>Cf. É Jombart, S.J. "Action catholique et vie religieuse." *Revue des Communautés Religieuses*, Nov.-Dec., 1939, a discussion of the duties of religious teachers as regards Catholic Action.

<sup>13</sup>"Preparing Students for Catholic Action" (signed J. K.) *Orate Fratres* (IX, 565), Nov. 2, 1935.

<sup>14</sup>Letter on Catholic Action to the Patriarch of Lisbon, November, 1933. *Catholic Mind* (XXXII, No. 7), April 8, 1934, p. 121.

## RELIGION AND THE COLLEGE CURRICULUM

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EDITOR'S NOTE: The following outline should describe an objective of every Catholic college, and its realization, the most important problem of the administration of a Catholic institution of higher learning.

The knowledge relation implies two terms, a knowable object and a knowing mind. The act of knowledge implies a union of the object with the mind, and the unifying process is a mental process. Thus the first act of the intellect, the formation of a concept or idea, is a work of abstraction from the particular features of a sense impression or image whereby the intellect grasps the one nature or essence which one thing has in common with all the other individuals of the same class—the one-in-the-many. In conception the mind reduces to an ideal unity a manifold of sense experience. The next step in the development of intellectual life is to unite by comparing one concept with another, as is done in judgment, in order to discover the relations of inclusion or exclusion they may bear to one another. It is here that for the first time the qualities of truth and error appear, truth being but the relation of conformity between the mind making the comparison of ideas and things in the real order represented by the ideas. Finally, in the act of reasoning, two propositions, expressed in judgments, are united by being compared with one another through the medium of a term common to both, in order that the truth implicit in them may be rendered both explicit and certain.

Thinking, then, from its simplest to its most complex form, is a process whereby the mind reduces to unities the manifolds of the experiential order. In conception it unites many individuals in one group or genus; in judgment it determines the relations of one of these various unities to

another; and in reasoning it shows the relations of two to a third. In all of its processes, the bewildering plurality and apparent chaos of things in the world of sense experience take on some unity, and so some order and system and significance to the mind that considers them. And surely only the mind that actually grasps the underlying unity of the whole of reality, and the partial unities integrated into this whole, deserves to be called a scientific or philosophical or, quite simply, an educated mind. For in Newman's fine phrase, only such a mind "discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another." This, as I conceive it, is the rationale of correlation or integration in general. As applied to the college curriculum it is the task of showing the interdependencies and interpenetrations of the various subjects listed for study in the curriculum.

The division of studies into departments and the further sub-division of these studies into a large variety of courses is made necessary both by the dependence of knowledge in its beginnings upon experience and the well-known limitations of the human mind, which is able to consider well only one thing at a time. Though its inherent curiosity shows itself first in vague philosophical wonderment, in a series of Whats and Whys and Wherefores, its progress in knowledge, since it is not gifted with the power of intuiting essences, requires that it look successively at the various groups and aspects of things and approach them from various points of view. In other words, in the expansion and refinement of its knowledge it must proceed by distinctions and analyses, and so by a necessary division of subject-matter.

And yet, as division carried too far defeats its own purpose, so analysis and specialization, i.e., the isolation of one aspect of reality for the sake of more detailed examination and intensive study, when not followed up by some kind of synthesis on the basis of what is common to all, results in a lack of perspective wherein each subject may be seen in its proper relation to all the rest. Without some general view

of the interrelation of the studies in the curriculum, growth in knowledge will not be, as it should be, like the harmonious evolution of the parts of a living organism, but rather like the asymmetrical and distorted development of a plant exposed to the sun only on one side or a tree blown upon by a wind always coming from the same direction. As a living thing, the mind must grow symetrically, and though its adequate object is all of reality, its various tastes require a well-balanced or, if you wish, a well-correlated, diet to insure health and normal development.

Now assuming that to be so, what are some of the relations of the courses in religion to the other courses in the curriculum? As it stands, our curriculum comprises the study of Religion, philosophy, languages, some of the arts and the physical and social sciences. It will then be relevant to ask: What are the mutual relations of religion, in its practical as well as its speculative aspects, to the other subjects in the AB program. Religion is both a body of knowledge and a way of living. As knowledge it comprises questions as to the existence, nature and operations of God, and of His relations to men. In the speculative study of these questions, much of logic, metaphysics, psychology and history is either presupposed or frequently employed. Logic is, of course, a tool subject and such finds a place in every discipline. Metaphysics, though in a different sense, underlies all human speculation, for it deals with those conceptions, generic or transcendental, and universal principles which, vaguely at least, are presupposed by students of any particular mode of reality. Its correlation with religion is particularly intimate. Historically, as everyone knows, the dogmatic content of religion owes its elucidation in the western world very largely to the help of the metaphysics of the schools. Not indeed that religion is the only debtor, for in its contact with revelation metaphysics has perhaps gained as much as it has given. The servant, reason, in this enterprise, as in all similar enterprises, was well-rewarded for its services by its master, Faith. The objectives of faith and reason as methods of acquiring truth are not antagonistic, but complementary. By correlating the two and showing

their proper relation to one another the great minds of the past, both patristic and scholastic, have pointed out how the growth of one involves the growth of the other.

On the practical side, that is, considering religion as it enters into man's moral judgments and value judgments, and so as affecting his conduct, the interdependencies between it and other subjects in the curriculum are equally real, though perhaps not always equally apparent. For of its primary object, God, religion demonstrates, looking backward as it were, not only that He enters into the world and men by creating, sustaining and governing them, but, looking forward, that He is also the measure of all that is good and true and beautiful in human conduct. As the universe goes out from His creative action and remains in existence and acts through His sustaining power, so it also as a whole and in each of its particular agents moves forward to ends subordinated indeed to one another, but ultimately seeking a one supreme end, which is Himself.

Here, obviously, is the link between religion and the social and physical sciences. For, on the one hand, the physical sciences deal with the phenomena of things in an orderly cosmos, and so with a realm of law, and of ends pursued by virtue of imminent necessity, deriving as does their existence itself, from the Author of Nature; and on the other, the social sciences, i.e., all those which deal with some phase of human acts, are concerned with the proper ordering of these acts, each from its own special point of view. Human acts are moral acts, and none the less free and imputable for being subject to the natural moral law. As there can be no justifiable divorce of morality itself from religion, so there can be none of any social science from ethics. As man is a moral being by nature, all properly human action is moral action, and moral action is teleological or end-seeking, and the demonstrably final end of action as of life itself is a supreme good which is none other than God Himself. Every particular social science, be it history or economics, law, politics or sociology, in addition to its empirical or positivistic aspects, must also be normative. It must, that is, seek to tell men how they ought to act, and not merely how



men have acted or how they can act with the greatest advantage materially to themselves. The *ought* is always ethical, and the ethical is always ultimately religious.

I come now to language. The possibilities of correlation here may seem at first glance very meagre. What can parsing sentences or rules of syntax or laws of rhetoric or the canons of literary form or artistic expression have to do with the system of ideas and laws elucidating the relations of God to man that we call religion? Well, in the first place, the visible world itself is nothing but a system of incarnated ideas, and the whole process of acquiring knowledge, regarded psychologically, is nothing but an effort to set those ideas or forms free from their material fetters, and to give them expression in suitable language, or other artistic form. What else is abstraction, at least in its higher forms, but that? Why else is it that the more material a thing is the more difficult it is to understand?

Once grant that the universe is the product of a rational agent, and not the victim of some blind, eternal fate, and it follows that it is as truly a system of externalized ideas as are the very words we use to express our own. "Day to day uttereth speech, and night to night showeth knowledge," says the Psalmist, "and there are no speeches nor languages where their voices are not heard." Eternally, created things were understood by the mind of the Creator, and creation is but the externalization of some of the ideas by which He understood them. And we who participate in his intellectual nature have the power to disengage the ideas thus incorporated and, in our turn recreate them, as it were, give them a new mode of being, in language, the spoken and written word, in music, in painting, etc. Thus language, the evidence at once of our rational and of our social nature, in its origin and in its use is intimately bound up with theology, the science of God.

It is an instrument without which truth lies locked up in the hidden chambers of the mind; knowledge unexpressed remains there like lumber gathering dust in the attic. By training students then in the right use of language, by showing them some of the secrets of its power, by cultivating in



them a taste for the best in literature and putting them in touch with it, the language teacher makes every other teacher his debtor. The end of religion is to make men God-like and, next to charity, the virtue which achieves that end is wisdom and the power to communicate it in intelligible language.

Thus, sketchily and so imperfectly, I have indicated some of the interrelations of religion with other subjects in the curriculum. And if now you say: What of it? I answer that if each teacher strives to go beyond what I have said, strives to see more and more perfectly the real unity of the whole curriculum underlying its manifold courses, and takes occasion to point it out to his students, then they and we will go forward together, they and we will see how our paths lie from one point to another, and that, I take it, is well worth all our efforts.

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#### THE TEACHER AND SOCIAL PROBLEMS

There are in theory, if not in practice, two methods for teaching the Christian religion: one consists in bringing all the emphasis to bear on the spiritual reality of the Church, i.e., the Sermon on the Mount, the Redemption, the communion of saints, etc., whilst giving the outward forms of faith, practice and organization the secondary role of expressing the spiritual realities. The second method consists in first teaching the child the complete frame of the Church as it comes under the senses, whilst giving the necessary explanations that point to the spiritual realities it expresses. Whatever be the relative merits of these two methods, it is the first one that would best lend itself to the teaching of the principles and the practice of the social instinct.

In other words, the teacher should draw the principles of sociology from the very soul and genius of Christianity, and not so much from the encyclicals. To the heart of the child the Sermon on the Mount will always be a deeper reality than an encyclical. Once the child can translate his Gospel into social terms and understand its social bearing, then only will it be opportune to show that the Church, whose function it is to keep Christ alive in us, has interpreted His teaching aright and remains true to Christ by being the protector of the poor and the working classes.

By Msgr. Canon Arthur Jackman, "The Teacher and Social Problems," *The Faculty Adviser*, Vol. III, No. 7 (March, 1940), p. 6.

## Confraternity of Christian Doctrine

### THE PROGRAM OF THE RELIGIOUS VACATION SCHOOLS

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EDITOR'S NOTE: We would like to call the attention of our readers to Sister Presentina's paper entitled, "A Plan for Making Religion the Integrating Force in the Family," in the March 1940 issue of the JOURNAL. The article indicates the author's appreciation of the powerful influence of the home in the development of a religious character.

More than ten years ago, on October 17, 1929, at the Seventh Annual Meeting of the Catholic Rural Life Conference held in Des Moines, Iowa, Rev. John M. Wolfe, Superintendent of Diocesan Schools, Dubuque, Iowa, called a meeting of the diocesan superintendents of schools to discuss the development of a course of study for Religious Vacation Schools.

At this meeting the religious vacation school program was emphasized as a need that demanded whole-souled attention. At this meeting Father Edwin V. O'Hara, then Director of the Rural Life Bureau, N.C.W.C., and Executive Secretary of the Catholic Rural Life Conference, stressed the necessity of providing a syllabus for catechists engaged in teaching Religion during the summer months to the thousands of Catholic children attending public schools. Born of the inspiration from that address, a comprehensive program appeared within a few months. It was the first at-

tempt to set a standard definitely high and to inspire an ideal heroically Catholic for Religious Vacation Schools.

The past ten years have seen many editions in the development of the program for religious vacation schools. From the modest little volume of forty-eight pages in 1930, we have today the two-booklet 1939 Revised Edition developed from the pooled experience of vacation school teachers throughout the country by a national committee of distinguished educators particularly interested in Catechetics. Even a cursory examination of the Program for Religious Vacation Schools as sponsored by the National Center of the Confraternity of Christian Doctrine justifies its reason for being. Convinced that "to know the end is finally to find the way," the *Religious Vacation School Manual* outlines the aims or objectives to be achieved in each grade.

Conforming to the three types into which all learning is classified, the aims provide not only for the acquisition of knowledge or information, as facts and principles, but also for the control, modification and sublimation of original tendencies, and finally for the learning that takes place in the development of desirable attitudes and ideals in character formation. When, for example, the little tot in Grade I learns that the Baby Jesus was born on Christmas day a very long time ago, he has added to his mental store a bit of information that, in itself, may lay the foundation for a mere memory load. However, the program takes care that this does not happen. Constantly the objectives strive to present the truths of our holy Religion, not only as facts to be retained, but as principles to be lived. Repeatedly the manual guides the catechist in directing the child to overcome his undesirable original tendencies through their control and modification. The aims of the *Religious Vacation School Manual*, however, do not rest here. Not content with objectives that impart information and that develop the child through self-control, the program fires with a still higher ambition, that of inculcating worthy attitudes toward the things of the spirit and the imbuing with ideals that will serve as determining powers, not only when the child is six or sixteen, but all throughout life until he is

sixty and more. When, for example, the little one in the First Grade looks on God as his Father in Heaven, when God becomes to him a Person Who loves him as a child, when this idea of God as his Father in Heaven motivates his acts so that confidence in and love of God eventually become permanent influencing factors in life, then another objective envisioned in the program of the religious vacation school has been enshrined in the heart of one whose "spirit is yet streaming from the waters of baptism."

The daily curricular content of the Program is likewise worthy of note. Underlying the lesson plans for each day are age-old principles of learning. Accommodating itself to the three-fold learning process of apprehension, understanding and application, the Program of the Religious Vacation School is diversified, including Picture Study, Sacred Story, Christian Doctrine, Conduct and Religious Practice, and Liturgy.

Like the parable of the Master Teacher par excellence, the Sacred Story has a power all its own and finds its place in the program as a means of opening the mind of the child to sublime supernatural truths. Through the proper use of the Sacred Story a proper mental attitude toward the learning of Religion is engendered. As the story is told, the child's attention is turned in the right direction, his attitude becomes one of expectancy and his desire to know is stimulated. Realizing, too, that the child as well as the adult, is dependent on his senses for all knowledge, the course of studies provides for Picture Study, and the first stage in assimilating a truth is attained by helping the child to see that which the teacher is expounding, the Sacred Story and the Picture Study forming the portals through which truth enters the soul.

The second stage of assimilation calls the intellect into play. It constitutes the explanatory period in the learning process. Here formal Christian Doctrine is presented and explained. Once understanding results, once the intellect recognizes truth, the will, of necessity, is inclined to act, to make a decision, to live what the understanding accepts as true. To this end, the program follows Christian Doctrine

with a Conduct and Religious Practice Period while the study of liturgy completes the assimilative process by directing the emotional responses of the child into channels of activity pulsing with divine grace. By applying the lessons to the actual life of the child the program of the Religious Vacation School prepares the child to live his Religion.

For example, in Grade III the Christian Doctrine period on Prayer is introduced through the Picture and the Story of our Lord teaching the Our Father. The story captures the imagination; the picture impresses the mind through the visual gateway to the soul, thereby preparing the child for the next step—the understanding of the Catechism lesson or the grasping of the truths of Christian Doctrine on prayer. The practices recommended in the program call the will into play; make the child's life conform to the truths the intellect acknowledged and are in keeping with the topic under discussion. Thus we read: "Be devoted to prayer—morning, evening, before and after meals, in time of temptation and of special need." Correlating Religion to life, applying the truths of faith to daily living makes for practicality in the program. For the children are taught to be "doers of the word and not hearers only." Lastly, the liturgy period, as the culmination of the day's work, begun with the story and picture of our Lord teaching the Apostles to pray, introduces the children to their part in the holy Sacrifice of the Mass. Gradually, under consecrated direction they realize that the offering of the Holy Sacrifice is a corporate act of worship in which they participate by praying the Mass prayers with the priest. Thus the impressions received in the Picture Study, Story and Christian Doctrine periods find direction for correlative expression in the Conduct, Religious Practice and Liturgy Period.

Besides the outlined objectives for every grade together with the diversified schedule for every day, there are many other highly commendable features in the program of the Religious Vacation School as sponsored by the National Center of the Confraternity of Christian Doctrine. Suffice it to say the Program offers invaluable aid to the vacation schools that have no special program of their own. Its flexibility

serves the purpose of charting or helping to chart hitherto unplanned catechetical endeavors in all districts that are in need of a course of study.

Our final word on the program of the Religious Vacation School is a plea for its adoption either in the diocesan form or as given by the National Office of the Confraternity of Christian Doctrine for general use. Page references to the texts used in the diocese can readily be placed as marginal notes in the manual supplied by the National Center before the Religious Vacation School opens. This procedure will serve to acquaint the teacher with the program and will save much valuable time when classes are actually in session. While the course of study as outlined in the Manual follows the Baltimore Catechism, it will correlate with other graded catechisms and with the newer materials of religious instruction which are available.

Ten years have passed since a definite program was first emphasized as a need for the religious vacation schools. Despite the fact that many of the religious vacation schools have accepted the standards set forth by the program, the fact remains that there are many religious vacation schools operating without a program of any kind, the teachers at best "guessing" what they should teach with a resultant overlapping in some cases and a consequent omitting of truths to be taught in others. The reason? Hear the answer: "No one knows what has been taught before, and no one knows what should be taught now." Religious vacation schools conducted without a definite program are, at their best, poor makeshifts. Entirely too much valuable time is lost without a course of studies. The National Center of the Confraternity of Christian Doctrine has rendered an invaluable service to the religious vacation schools of America in the publishing of its manual. Its adoption as the diocesan schedule or course of studies is urgently stressed if star-high standards are to be obtained. Where the Ordinaries prefer to have the stamp of diocesan individuality on the religious vacation school program, a course of studies meeting specific diocesan needs is in order. Our message for religious vacation schools, therefore, is this: For all religious

vacation schools a standard; for every teacher a course of studies with ideals definitely high and clearly expressed; for every child a charted syllabus that leads him successfully to find the Way, to know the Eeternal Truth and to partake of the Divine Life through active membership in the Mystical Body of Christ.

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#### RELIGIOUS ILLITERACY IN THE PUBLIC SCHOOLS

Precisely how many boys and girls are growing up in utter ignorance of religion, no one can say. Obviously, the children in Catholic primary and secondary schools, and in a few non-Catholic private schools, must be excepted, but these, compared with the total number of children of school age, are hardly one in six. Dr. H. G. Ross, secretary of the International Council o. Religious Education, thinks that at present from fifteen to twenty million children under seventeen years of age "are without religious instruction."

Dr. Ross' estimate will not seem excessive when we consult the school and population statistics. In 1930, there were 36,164,601 persons in the United States, over five and under twenty years of age. The number has grown somewhat in the last decade, but allowing for this increase, and also for the fact that the age-limit fixed by Dr. Ross does not correspond exactly with that of the Bureau of Census, it is clear that the number of young religious illiterates—approximately from forty to sixty per cent of the whole group—is appalling. Personally, I am inclined to take Dr. Ross' figures as an underestimate.

By Paul L. Blakely, S.J., "Religious Illiteracy in the Public Schools," *America*, Vol. LXII, No. 20 (February 24, 1940), p. 541.

## New Books in Review

*Religion Essentials Test.* By Austin G. Schmidt, S.J. Chicago: Loyola University Press, 1940. Prices: Package of 25 tests \$1.00; Specimen set (one test, key, directions for administering) 25c. Prices are net. A discount of 10 per cent is given on orders for 40 or more packages.

A year ago this month 43,150 children in Grades 7-12 throughout the nation took part in the preparation of the Religion Essentials Test. This month it is our purpose to announce the publication of Form A. of this Test. Seven other forms of the test will appear in due course of time, each of which will be of equal difficulty with Form A. This new test is the only standardized test in Religion for junior and senior high school use. In the leaflet, "Directions for Administering," the author describes the preparation of the test, its validity and reliability, and gives directions for administering and scoring. The same leaflet suggests uses for the test and gives percentile scores.

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*Vital Problems of Catholic Education in the United States.* Edited by Roy J. Deferrari. Washington, D. C.: The Catholic University of America Press, 1939. Pp. x+231. Price \$2.75.

The material in this volume is made up of a series of lectures presented at the Catholic University of America during the Summer Session of 1939 under the general title of "Jubilee Lectures on Catholic Education." These lectures had for their purpose to describe Catholic education not only by itself but in relation to American life. Wherever possible the lecture presents the historical background for the topic in question, sets forth the vital problems that con-



front Catholic educators in this connection, and finally suggests plans of action to meet the difficulties involved. Not only are the pleasing features of each subject treated but, as Dr. Deferrari says in his Preface, Catholic education is given in "its good and bad phases, but always in a spirit of confidence in its future growth and improvement. Furthermore, there is always a feeling of pride in Catholic education and a serious conviction that only by an honest and frank discussion can any effective development of education under Catholic auspices in the United States be achieved."

Two members of the Advisory Board of this JOURNAL, Msgr. Cooper and Father Kirsch, have contributed to the present volume. The following paragraph is Monsignor Cooper's introduction to his lecture, "Catholic Education and Theology":

The general theme of the present discussion is that there has been and is too much of the technical theological approach in our religion courses, and not enough Catholic religion either in the religion courses or in the rest of our Catholic school education, and that better promise for the future lies in relaxing the grip of technical theology upon our religion courses, and in tightening the grip of religion upon both the religion courses and the rest of our school education. We shall take up in turn: first, the principles involved; second, the present situation; third, some tentative suggestions as to ways and means of achieving greater conformity of practice with principles.

Father Kirsch, in his lecture "Can We Improve Our Teaching of Religion?" says:

The longer I study the problem, the more I am convinced that the fundamental mistake is that too much of our teaching of religion is inspired by the heresy that knowledge is goodness. So long as our teachers believe that heresy, they will make knowledge the be-all and end-all of religious education and therefore stress primarily and almost exclusively the knowledge factor in religion. Any course of study that is based on this heresy and therefore stresses only the knowledge factor can do no more than educate from the ears up.

The following, from the Table of Contents of this work, are given with the hope that they may offer to our readers some introduction to the scope of the present volume: Catholic Education and Non-Catholic Philosophies (Rev. Geoffrey O'Connell, Catholic Education and the Approving Agencies (Roy J. Deferrari), Catholic Education and the

National Catholic Welfare Conference (James E. Cummings), Catholic Education and the Elementary School (Right Rev. John R. Hagan), The Catholic Church and Secondary Education (Rev. George Johnson), The Catholic Contribution to the American College (Very Rev. James M. Campbell), Catholic Education and the Graduate School (Martin R. P. McGuire), Catholic Education and Theology (Rev. John M. Cooper), Can We Improve Our Teaching of Religion? (Rev. Felix M. Kirsch, O.M.Cap.), Catholic Education and Psychology (William D. Commins), Catholic Education and Science (Karl W. Herzfeld), Catholic Education and the Social Sciences (Right Rev. Francis J. Haas), Catholic Education and Professional Nursing (Sister M. Olivia, O.S.B.), Catholic Education and Law (Brendan F. Brown).

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*We Know the Mass.* For Home, School and Church. Story by Catherine Beebe. Pictures by Robb Beebe. Paterson, N. J.: St. Anthony Guild Press, 1940. Pp. 87. Price 50c plus postage.

It would seem that this volume will be of greatest usefulness in the home, in the hands of parents as they direct small children, perhaps those of third, fourth and fifth grades, toward active participation in praying the Mass. The illustrations are unusual, different from the ordinary pictures used in introducing the Action of the Mass to the child. Occupying full pages these drawings offer an intimacy that should charm and interest the young learner. Without doubt the publisher will correct in a second edition the small inaccuracy in the height of candle and crucifix. *We Know the Mass* is a text that the child of the lower intermediate grades can take with him to Church and through its use grow in love, reverence and interest in the Mass. The following, titles from the Contents of this book, are indicative of the author's point of view: The Mass, We go to Mass, We see the Altar prepared for Mass, We go Unto the Altar of God, We are sorry for our sins, We begin the Mass, We ask God's mercy, We sing the song of the Angels, We learn to be good Catholics, We hear the Gospel, We hear the sermon, We tell

our Catholic beliefs, We offer the bread to God, We offer the wine to God, We ask God to make us pure, We pray to the Holy Trinity, We pray that our Mass will please God, We get ready for Our Lord's coming, We think of God and His Angels, We Pray for ourselves and all people, The bread becomes Our Lord's Body, We adore Our Lord, The wine becomes Our Lord's Blood, We adore Our Lord, We offer Our Lord's Body and Blood, We say the Our Father, We pray to the Lamb of God, We see the Priest receive Communion, We prepare to receive Communion, We receive Our Lord, We have Our Lord with us, We ask Our Lord to keep us pure, We ask Our Lord to stay with us, We receive a blessing, We hear the Last Gospel, We say the Prayers after Mass, We go out to live for God.

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*The Holy Sacrifice of the Mass.* A Text for Religious Discussion Clubs. Paterson, N. J.: St. Anthony Guild Press, 1940. Pp. xii+275. Price 50c plus postage.

Those groups of public high school youth and adults that pursue the lessons offered in this new text for discussion clubs will have rich and valuable learning experiences. One-third of the text is introductory in character, the rest of it is devoted to a detailed study of the Action of the Mass. The book is prepared to meet all requirements for use in discussion clubs sponsored by the Confraternity of Christian Doctrine. Each lesson consists of explanatory content followed by discussion aids. Each lesson suggests definite religious practices. The volume itself is unitary in organization. Its six units of thirty lessons have the following titles: I. Sacrifice in General, and the Mass; II. The Mass: History, Prayers, Liturgy; III. Action of the Mass: Mass of the Catechumens; IV. The Offertory and the Consecration; V. The Communion and the Thanksgiving; VI. Application. The test exercises at the close of the volume are interesting and may be used as study exercises as well. The liturgical specialist will be pleased to see that the author or authors, in presenting the Action of the Mass, keep the idea of offering in the foreground of the learner's attention.

*Building Character From Within.* The Problem of Leisure. By John T. McMahon. Milwaukee: The Bruce Publishing Company, 1940: Pp. x+185. Price \$1.75.

The introduction to this volume, written by Reverend George Johnson of the Catholic University is itself a valuable piece of educational literature. In it Father Johnson condemns the "blight of externalism" that has spread to our schools with the educational tendency to put faith in devices, techniques and mechanized routine. In introducing American readers to this new work of Father McMahon's, who is superintendent of Catholic schools in Perth, West Australia, Father Johnson says:

The function of the teacher is to stimulate, to inspire, to guide, not to mold and make. The teacher presents the truth, the religious truth, the social truth, the scientific truth, the literary truth; the child grows up to the truth and in the truth, in the measure that he does the truth. We learn to live by living, and another cannot live for us; the power that makes for moral integrity is within us and we alone can free it unto accomplishment. Christ took society as He found it; He did not postpone His teaching until such time as the environment might become ideal. He showed those who were ready to accept Him the inward way that leads to His kingdom and to the discovery of the true potentialities of one's soul.

The following are the chapter titles of *Building Character From Within* that presents succinctly topics that are a part of the preparation of religious men and women for teaching: 1. The Teacher's Own Example; 2. Bring St. Thomas Back to School; 3. Build on Natural Virtues; 4. The Fourth Commandment; 5. Striving for Ideals; 6. Asceticism for the Classroom; 7. Meditation for Children; 8. The Problem of Leisure.

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*His Dear Persuasion.* The Life of Elizabeth Ann Seton. By Katherine Burton. New York: Longmans, Green and Co., 1940. Pp. xi+304. Price \$2.50.

The author of this new life of Mother Seton is a convert of eight years and a writer of more than ordinary experience and interest. She offers herein a charming biography of the saintly foundress of the Sisters of Charity in this country. Almost one-half of the volume is given to Elizabeth Seton's

life before her entrance to the Church. Written in popular form and with attention to those details that the modern reader enjoys *His Dear Persuasion* should be a pleasing introduction to Mother Ston. Those who already know her life history from other volumes will be interested in Katherine Burton's selection of material and trends of emphasis. The present volume should help to make thousands of additional Catholics raise their voices in prayer that Mother Seton may soon be elevated in the Church to a place with her saints.

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*Letters of Father Page, C.S.C.* With a Letter of Introduction by The Most Reverend Francis J. Spellman. New York: Longmans, Green and Co., 1940. Pp. x+305. Price \$2.00.

Those of our readers who are familiar with "Letters of Father Page" as they have appeared in *Columbia* and the *Far East* will welcome the appearance of this volume. His Excellency, the Archbishop of New York, humbly says in the Introduction to this book: "I am pleased to learn that your writings known as the 'Letters of Father Page' are soon to appear in book form. I hope that many will read them and enjoy them and profit from them as I have done." The present reviewer was interested to know that "Father Page" is the Reverend Gerald Fitzgerald, C.S.C., rector of Our Lady of Holy Cross Seminary in North Eaton, Massachusetts. The following lines of thought appear continually in Father Page's letters, a very personal medium of instruction: "God's beauty, God's holiness, God's goodness are to be found in all things, great and small, save only in that departure from God's Will—itself a negation—which Christians at least still term sin. Catholicism is essentially a joyous thing by reason of its source in God's Love, and is God's answer to the spiritual needs of men. There is not only no gap between true piety and sanity, but on the contrary true piety is but common sense, illumined and motivated by faith and grace and carried to a logical conclusion."

## BOOKS RECEIVED

Beebe, Catherine. *We Know the Mass*. For Home, School and Church. Pictures by Robb Beebe. Paterson, N. J.: St. Anthony Guild Press, 1940. Pp. 87. Price 50c plus postage.

Burton, Katherine. *His Dear Persuasion*. The Life of Elizabeth Ann Seton. New York: Longmans, Green and Co., 1940. Pp. xi+304. Price \$2.50.

Deferrari, Roy J. *Vital Problems of Catholic Education in the United States*. Washington, D. C.: The Catholic University of America Press, 1939. Pp. x+231. Price \$2.75.

*Letters of Father Page, C.S.C.* With a Letter of Introduction by The Most Rev. Francis J. Spellman. New York: Longmans, Green and Co., 1940. Pp. x+308. Price \$2.00.

*The Holy Sacrifice of the Mass*. A Text for Religious Discussion Clubs. Paterson, N. J.: St. Anthony Guild Press, 1940. Pp. xii+275. Price 50c plus postage.

## PAMPHLETS

A Paulist Father. *Good Friday*. The Mass of the Presanctified. The Seven Last Words. New York: The Paulist Press, 1940. Pp. 46. Price 10c; \$6.00 the 100; \$50.00 the 1,000 (postage extra).

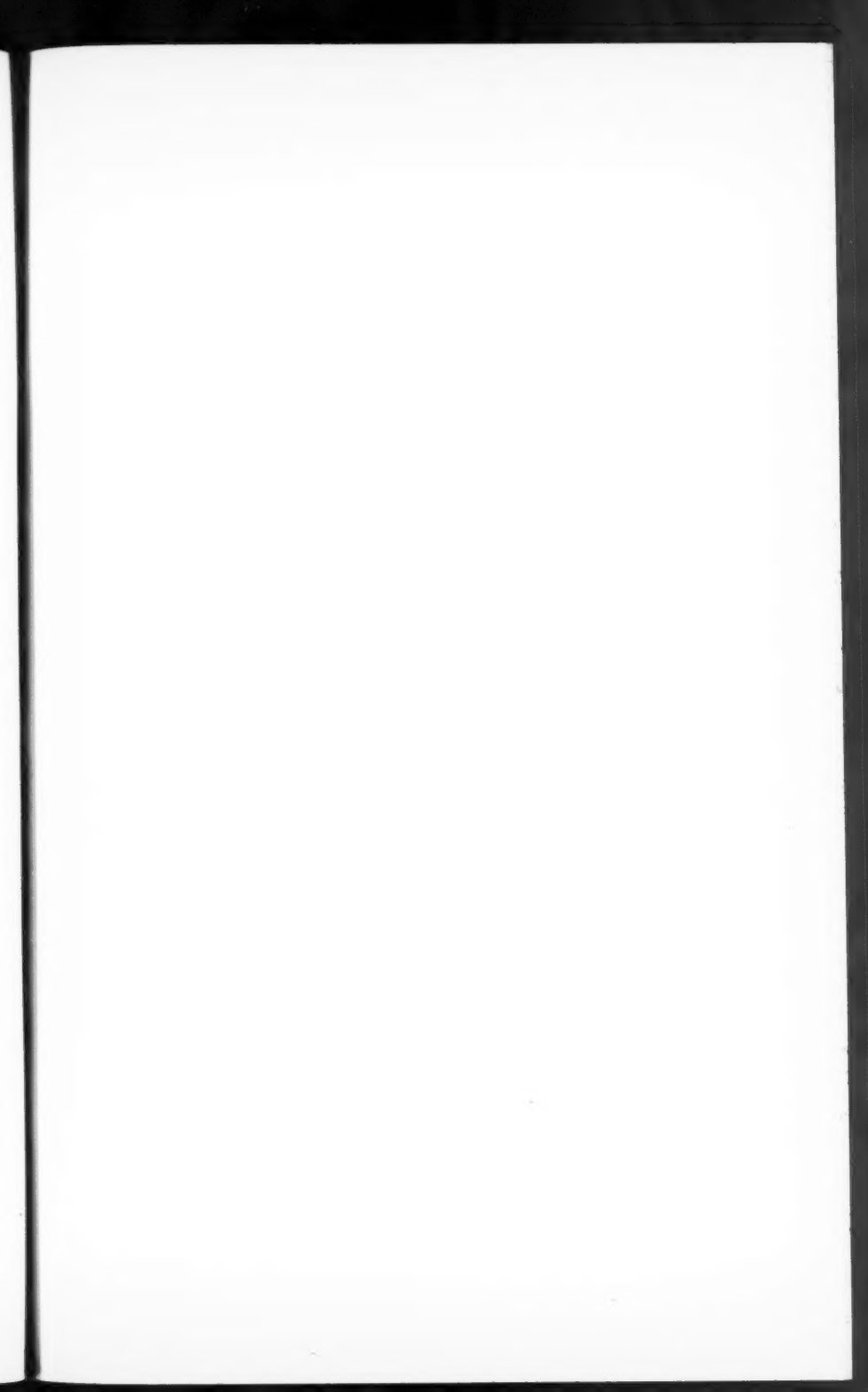
Archbishops and Bishops of the Administrative Board of the Welfare Conference. *The Church and the Social Order*. A Reiteration of the Church's Teaching on Ownership, Property, Labor, Security, Wages and Establishment of Social Order. With Discussion Club Outline by Rev. Gerald C. Treacy, S.J. New York: The Paulist Press, 1940. Pp. 31. Price 5c.

Connell, The Rev. Francis J., C.S.S.R. *Thy Sins Are Forgiven*. The Sacrament of Penance. With Study Club Outline. New York: The Paulist Press, 1940. Pp. 31. Price 5c.

Connell, The Rev. Francis J., C.S.S.R. *The Gift Divine with Study Club Outline*. The Holy Eucharist. New York: The Paulist Press, 1940. Pp. 32. Price 5c.

Lynch, Ella Frances. *The Renegade Home*. With Discussion Club outline. New York: The Paulist Press, 1940. Pp. 32. Price 5c.

Swint, Most Rev. John J., D.D. *Catholic Marriage*. Wheeling, W. Va.: The Church Supplies Company, 1940. Pp. 32. Price 10c each; \$7.00 per 100; \$60.00 per 1000.



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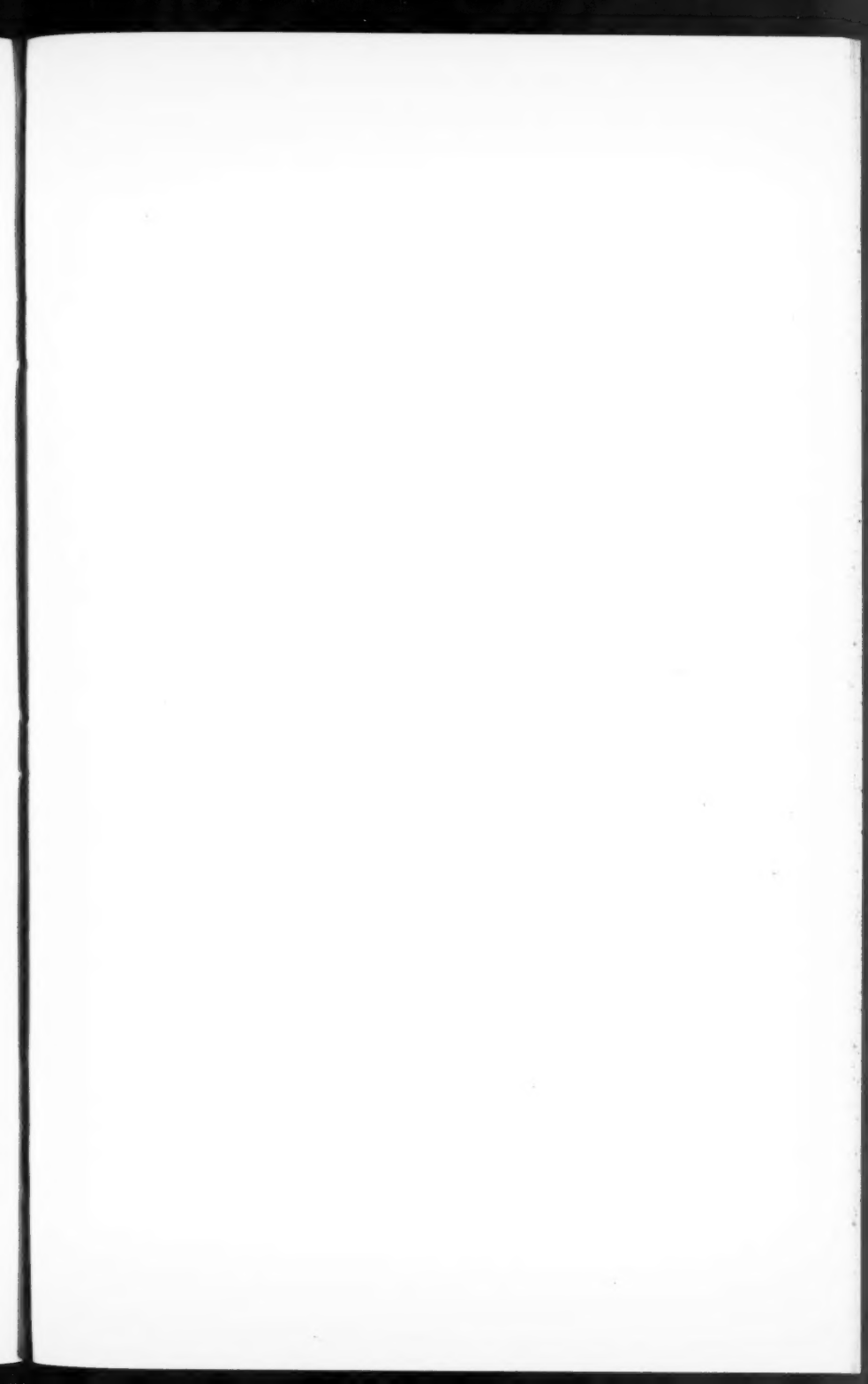
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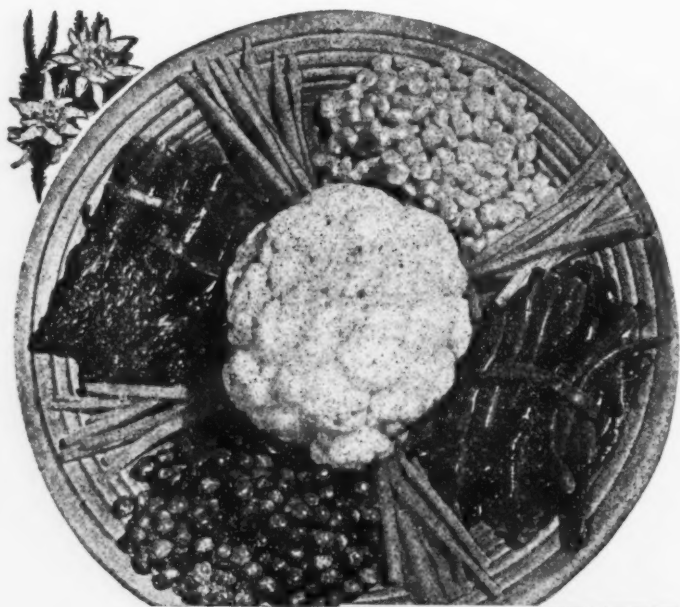


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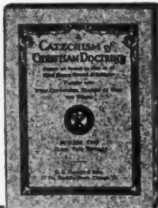
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